

out: a policy of forest reservation is now being put in force with a properly trained Forester in charge. It will be possible to resuscitate many of the areas and by careful working plans to keep up a regular source of income for the State, but it will necessarily be many years before any large supply of timber will again be available. The forest income in 1907-08 amounted to Rs. 28,018. The chief jungle products are lac, tassar silk, resin, catechu, all of which are collected from the jungles by the aboriginal races and impure Hindus, such as Gandās and Ghāsīs. There is also a large number of edible roots and indigenous drugs, the following twenty-nine being the most important :—(1) *Kantālu*, (2) *Khaukondā*, (3) *Tasardūā*, (4) *Basā* or *Pitālu*, (5) *Kundukandā*, (6) *Kulhiā*, (7) *Cherengā*, (8) *Irbā* or *Nakrā*, (9) *Nāgaliā* or *Chikā*, (10) *Sanlangā*, (11) *Buti*, (12) *Barhā kandā*, (13) *Simālī kandā*, (14) *Palsā kundā*, (15) *Khamāl kandā*, (16) *Masiā* or *Gharbasiā*, (17) *Chhelchuchi*, (18) *Sāru*, (19) *Barhālendī sāru*, (20) *Lāmgadī sāru* or *Pepchi*, (21) *Sankh sāru*, (22) *Timā sāru*, (23) *Kandmāl* or *Sakarkand*, (24) *Gachh kandmāl*, (25) *Keo kandā*, (26) *Saigā*, (27) *Keshri kandā*, (28) *Singrā*, and (29) *Sāhuk* or *Vent*.

The administration of this department has been greatly improved of recent years. Five years ago there were 220 out-stills in the State, but the number has been reduced to 60, and still further reductions are under the consideration of the Chief. There is a regular excise department, with trained Sub-Inspectors. The result has been a very considerable improvement in the management of this department, the decrease of drunkenness and the supply of wholesome liquor to consumers. The revenue in 1907-08 amounted to Rs. 1,02,393. In the year 1907-08 the total number of civil suits for disposal was 327. The number of cases reported to the police in 1907-08 was 579. The police administration of this State has of late years been greatly improved and the force is now organised on the lines of the police in British India: the rules and procedure in the Bengal Police Code are closely followed. The force is under the general control of the *Diwān*, with the eldest son of the Chief as Superintendent of Police, assisted by an Inspector, whose services have been lent from the British Police. The advent of the railway and the opening up of the country has rendered a properly trained police force an essential. There are eleven police-stations and outposts, and the force consists of 1 Inspector, 10 Sub-Inspectors, 12 Head-Constables and 120 constables maintained at a cost of Rs. 18,000 per annum; there is in addition a *Chaukidār* (village watchman) in each village, who is remunerated by a grant of land.

Excise.

Civil
justice.
Crime.
Police.

Jails. There is a well-built jail at the headquarters, Sundargarh, with accommodation for 114 prisoners. The jail is managed on modern lines and is efficiently administered. At Pānposh there is a small sub-jail where prisoners sentenced by the Honorary Magistrate to periods not exceeding three months are confined. The zamindārs pay an annual contribution for the cost of prisoners coming from their estates.

**EDUCA-
TION.** There is a Middle English school at Sundargarh: the school building is a fine one with hostel attached. There is also a Vernacular Middle school at Ujalpur accommodated in a good house with a hostel attached. Of the 26 Primary schools in the State 7 are Upper Primary schools and 19 Lower Primary schools. The number of pupils reading in the Middle English school in 1907-08 was 128. In 1907-08 there were 1,724 boys and 126 girls reading in all the schools. There are two separate girls' schools maintained by the State with a staff of female teachers in charge. Education is very backward, but the Chief takes considerable interest in education and is trying to popularise it with his people and steady progress is being made: he has recently obtained the services of the Agency Inspector of Schools and employs a State Sub-Inspector of Schools. There is a school cess levied in the State at two annas and a half per rupee of rent. The State spent Rs 12,860 on education in 1907-08.

CHAPTER X.

HINDOL STATE.

THE State of Hindol lies between 20° 29' and 20° 49' N., and 85° 6' and 85° 30' E., with an area of 312 square miles. PHYSICAL ASPECTS. It is bounded on the north and east by Dhenkānāl State; on the south by Barāmbā and Narsinghpur States; and on the west by Angul district. The northern area of the State is open country, but to the south consists of a wild and tangled range of hills known as the Kanakā range, rising to over 2,000 feet high: the range forms the barrier between Hindol and the State of Narsinghpur. The State, especially the southern half, is notoriously unhealthy and malaria of a very virulent type is common. The average rainfall for the six years—1902-03 to 1907-08—was 52·53 inches. The headquarters of the State are at Hindol.

The State of Hindol was according to family tradition founded HISTORY. by Uddhab Deva Jenāmani in the time of the last independent Rājā of Orissa, Mukunda Deva Hari Chandan, *i.e.*, about A.D. 1560. The family name for some generations was Deva Jenāmani or Deva Mahāpātra, but has now been changed to Mardrāj Jagadeb. It is said that Hindol is a corruption of Hidambaka, the name of a semi-aboriginal who was once Chief of this tract. It originally comprised only the Iswarāpāl and Dudurkot *zilās* (tracts), about one-fourth of the present area. The largest extension of territory was made during the time of the sixth Rājā who extended his possessions by conquest up to the village of Bānspātnā near the Dhenkānāl capital. The Rājā of Dhenkānāl waged war, however, with the eleventh Rājā of Hindol, and reduced the limits of the latter State. About A.D. 1660, the fourteenth Rājā waged war with, and took possession of some parts of the Narsinghpur State, founding the present capital of Hindol. The emblem of the State is a dagger.

The population increased from 37,973 in 1891 to 47,180 in THE 1901, part of the increase being due to an accession of new PEOPLE. settlers. It is contained in 234 villages, one of which, Hindol, is the residence of the Chief; the density is 151 persons to the square

mile. Of the total population less than two hundred are non-Hindus. The most numerous castes are Chasās (11,000) and Pāns (7,000). The population is classified as follows:—Hindus—males, 23,229, females, 23,755, total of Hindus, 46,984, or 99·5 per cent. of the population; proportion of males in total Hindus, 49·4 per cent. Musalmāns—males, 117, females, 79, total of Musalmāns 196, or 0·3 per cent. of the population; proportion of males in total Musalmāns, 59·6 per cent. Christians—*nil*. Population of all denominations—males, 23,346, females, 23,834; proportion of males in total population, 49·4 per cent. Averages—Villages per square mile, 0·75; persons per village, 201; houses per village 40·6; houses per square mile, 30; persons per house, 4·9. The number of persons able to read and write is 1,668 or 3·5 per cent. of the total population. Of the 234 villages in the State there are 212 with less than five hundred inhabitants, 19 with from five hundred to a thousand, and 3 with from one to two thousand. The State is shut in on all sides by neighbouring States, and has no ready means of communication by river with more advanced places: the people are in consequence very backward and improvident: living, on the other hand, is cheap and their wants are few and simple.

**PUBLIC
HEALTH.**

The tract of country comprised in this State is notoriously unhealthy except towards the more open parts to the north. The drainage is bad and malarial fever is rife. There is a charitable dispensary in charge of a Civil Hospital Assistant at the headquarters where, besides 13 indoor patients were treated 3,622 outdoor patients received medical aid during 1907-08: a small indoor ward is attached to the dispensary, but the accommodation is poor, and new buildings are in course of erection. Vaccination is in charge of a special Civil Hospital Assistant who also attends to village sanitation and renders medical assistance in the interior: the number of primary vaccinations performed in 1907-08 was 2,813, headway has now been made amongst the aborigines of this State who formerly strongly opposed vaccination. In the year 1907-08 the number of re-vaccinations was 164.

**AGRICUL-
TURE.**

The country in the northern portion of the State is open and cultivation is general and there are some prosperous villages: in the southern portion of the State the cultivation is inferior and in this part the aborigines practise *dahi* (clearing and burning the forest) cultivation to a considerable extent: rice is the principal crop, but there are no special varieties, and so far nothing has yet been done to introduce improved methods of cultivation and better varieties of seeds or new crops. Excellent oranges are grown at the headquarters and the climate of the

southern hills appears favourable to their cultivation. The State generally is in a backward condition and the system of cultivation is poor. Out of a total acreage of 262,071 acres, forests occupy 111,697 acres and unculturable waste 85,730 acres.

The average rate per *man* (or about $\frac{1}{3}$ of an acre) for first, second and third class rice lands is Rs. 2-10-9, Rs. 2-0-4 and Re. 1-5-4, respectively, and for uplands, Re. 0-6-3. Wages during the ten years from 1893 to 1902 have risen all round: the average daily rate for this period is: superior mason, $7\frac{1}{2}$ annas, common mason, $4\frac{1}{2}$ annas; superior carpenter, 13 annas, common carpenter, $4\frac{1}{2}$ annas; cooly, $2\frac{1}{2}$ annas, superior blacksmith, 8 annas, common blacksmith, $2\frac{1}{2}$ annas. During the same period the average price of wheat, rice, gram and salt has remained stationary and averaged $9\frac{1}{2}$ seers, 27 seers, $41\frac{1}{2}$ seers and 8 seers, respectively.

The principal occupation of the people is cultivation. The State possesses no trades or manufactures of importance: the ordinary requirements of village life in this backward tract are supplied by the village artisans: brass utensils are imported from Cuttack and Kantilo in the Khandpara State; the other principal imported articles are spices, salt, cloths and kerosene oil.

The old Cuttack-Sambalpur high road runs through the State in a south-easterly direction, and small quantities of country produce are thus brought to the Mahanadi and there sold to travelling merchants. A branch road, $7\frac{1}{2}$ miles in length, connects the main road with the headquarters. The other roads in the State are Narsinghpur to Hindol, 2 miles in length, Hindol to Angul 6 miles. The total length of metalled roads is 3 miles and unmetalled 20 miles. There is a post office at the headquarters.

The system of land revenue administration is the same as in the other States of the group formerly known as the Tributary Mahals of Orissa; the *sarbarāhhārs* (village headmen) being remunerated by cash commission for collecting the rents. There are the usual grants of service lands to *chaukidārs* (village watchmen), village servants and the ordinary rent-free and religious grants. The last settlement was made in 1901 and expires in 1911: the land revenue demand is Rs. 52,962.

The *sanad* of 1894, which was revised in 1908, governs the relations between the State and the British Government. The State is now, owing to the minority of the Chief, under Court of Wards and is directly administered by a Superintendent appointed by Government and exercising the powers enjoyed by

RENTS,
WAGES
AND
PRICES.OCCUPA-
TIONS,
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TURES
AND
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COMMUNI-
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ADMINIS-
TRATION.GENERAL
ADMINIS-
TRATION.

- Finances.** the Chief. The State has an estimated income of Rs. 66,753 and pays an annual tribute of Rs. 551 to the British Government. The State is encumbered with considerable debts accumulated by the late Chief. The forests are not productive and contain no large quantity of valuable timber and in 1907-08 yielded only Rs. 5,458. The excise revenue in 1907-08 yielded Rs. 1,886: opium and *ganja* are obtained in the usual manner through Government agency and the excise arrangements generally are modelled on those followed in British India.
- Forests.**
- Excise.**
- Civil justice.** The total number of suits instituted during the year 1907-08 was 125: the percentage of the suits under Rs. 50 in value was 78.4. There is little heinous or serious crime in the State.
- Crime.**
- Police.** In 1907-08 150 cases were reported to the police. The police force consists of a Sub-Inspector, 5 Head-Constables and 37 constables. There are three police stations in the State.
- Jail.** The jail accommodation is bad and a new jail is under erection. In 1907-08 the daily average population was 36.
- Public Works Department.** The Public Works Department is under the Public Works Supervisor of the Wards' States assisted locally by a Sub-Overseer and suitable public buildings have yet to be erected.
- Education.** The State maintains one Middle Vernacular school, 3 Upper Primary and 66 Lower Primary schools. The number of pupils on the roll in 1907-08 was 1,547: of the Lower Primary schools, 11 were entirely maintained by the villagers, and the rest were aided by the State. There are two separate schools for girls. The expenditure on education by the State in 1907-08 amounted to Rs. 1,434 and the Government contribution, to Rs. 765: the State also receives the assistance of inspection by Government educational officers. Education is backward but steady progress is being made.

CHAPTER XI.

KALAHANDI STATE.

THE State of Kālāhandi or Karond lies between $19^{\circ} 3'$ and 20° PHYSICAL ASPECTS. $28' N.$, and $82^{\circ} 32'$ and $83^{\circ} 17' E$. It is bounded on the north by the Patnā State; on the east by the Jaipur zamindari and Chinnā Kimeli in the Vizagapatam and Ganjām districts of the Madras Presidency; on the south by the Jaipur zamindāri; and on the west by Jaipur, Bindrā Nuwagarh, and Khariār in the Raipur district of the Central Provinces. The area of the State is 3,745 square miles.

The Kālāhandi State is divided into two distinct areas, the plain country and the hill tracts or *dangarlā* as they are locally named. The plain country is undulating and for the most part closely cultivated with an area of 2,330 square miles; the general elevation of this tract is about 900 feet above sea level; it is intersected here and there by hill ranges and isolated peaks, but contains a large area of cultivated lands. It is occupied largely by the Kalties, clever and capable agriculturists, and fine embankments and tanks are no uncommon feature. A certain number of Khonds are also to be met with; these people have left their hill fastnesses and settled down to plough cultivation. The plain area stretches away from the Tel river, south for about 40 miles and to the east it includes a large portion of the Rāmpur-Madanpur zamindāri. From Bhawānīpātnā, the headquarters of the State, the plain country sweeps round on the west through Junāgarh, and runs southward to the Jaipur border, forming a regular valley between the uplands of the *dangarlā* and the high hills of Jaipur and Khariār in the Raipur district of the Central Provinces.

Five miles south-east of Bhawānīpātnā the *dangarlā* country commences; it covers a vast area of about 1,415 square miles on the eastern side of the State, and extends southwards to the Jaipur border: of this hill area 238 square miles are in the direct possession of the State and the remainder 1,177 square miles form the hill zamindāris of the State. This tract rises in a series of precipitous hill ranges from the plains. The path, by which the ascent on the Karāpāt side is made is quite impracticable even

for *sagars* (solid wheeled carts), and in many parts is impossible for horsemen. The hill-sides are covered with dense *sal* (*Shorea robusta*) forests, and it is not until the open valleys at the higher elevation are reached that cultivation is met with. These valleys are extremely fertile, and are splendidly watered, being intersected by perennial streams. Here and there patches of regular rice cultivation are met with and crops of wheat, but for the most part the country is given over to *dāhi* cultivation or *ghāming*.

The hill tracts of the State form a conspicuous landmark in the scenery and the wild precipitous ranges, which mark their border, stand up from the plains like a vast wall and are visible for many miles. There are fine open valleys from about 2,800 to 3,200 feet above the sea level: rising from these valleys are great hill ranges running due north and south, the tops of which are plateau lands covered with long grass: the larger of these are some ten miles long with a breadth varying from half to two miles and water is available close to their summits. The principal plateau lands are the Karlāpāt, Kāshipur, Rāmpur-Thuāmūl ranges and the Baḥliamāli hill, a fine plateau on the border of the Kāshipur and Mahulpātnā zamindāris: these in parts reach an elevation above sea-level of 4,000 feet and over. The State was visited in 1856 by Lieutenant C. Elliot, Deputy Commissioner of Raipur and his account of the State, which gives a detailed description of the country is quoted with corrections:—The country is high, lying near the foot of the main line of the Eastern Ghāts and partaking of the watersheds, both of the Mahāpadi and Indrāvati, which last, with several tributaries and sub-tributaries of the first, rise within its limits; it is well supplied with water, and in some parts (as Thuāmūl, Kāshipur, Karlāpāt and Lānjigarh, etc.) the soil is enabled to yield two crops of rice within the year. The hills are chiefly plutonic, and independently of two or three considerable ranges detached hills of greater or less size are interspersed throughout the State; the light alluvial soil washed from their slopes is rich, fertile, and easily worked, yielding heavy crops of almost every description. Further in the open country the soil approaches more to the character of black cotton soil, mixed with lime nodules, and occasionally alternating with red gravel, but all is capable of cultivation, and gives good returns for labour well expended. The population is thinly distributed however and the tracts of waste-land are extensive. The hills are for the most part well-wooded except where the process, called *dāhi*, has been practised. In the hill tracts of the State the hillside

have been recklessly cleared of forest by the Khonds, who burn the forest for cultivation: the hill sides, however, leading up to the valleys and plateau lands of the hill tracts are densely covered with fine and valuable forest, especially in the Rāmpur-Madanpur zamindāri, where the hill tracts are more open and the ascent is more gradual. The tree most commonly met with in the State is the *sarai* or *sāl* (*Shorea robusta*) and attains to very large dimensions: trees of over 8 feet in girth being not uncommonly found. On the south-west border of the State on the border of the Khariār zamindāri, there is a small quantity of good sized teak, and this tree is found at other places in the State, but mostly along the banks of the Tel river. The orange, though not indigenous, is here cultivated in considerable quantities, and produces very fine fruit. The trees have been introduced from Nāgpur and grow luxuriantly in the Kāshipur and Lānjigarh zamindāris, where the fruit ripens in December and April: the orange also flourishes in the open tracts of the State, but not so freely as in the cool moist climate of the hill zamindāris: plantations of considerable size have lately been planted out in the zamindāris named above with a view to an export trade so soon as the railway enters the State.

The principal range of hills in the Kalāhandi State is contributed by the Eastern Ghāts, and, though in some places disconnected, runs from north to south, and rather west through Madanpur, Karond, and Lānjigarh, in the south of which last zamindāri the range divides the main branch proceeding south through Jaipur to Gunpur; and the other, broad and mountainous, winds towards the west through Karlāpāt and Thuāmūl; again dividing, one branch running west into Bindrā Nawāgarh and the other south to join the original range. It receives names at different points from the villages near its base, the highest elevations being Bankāsāmo (4,182 feet), Karlāpāt plateau (3,981 feet) and Tikrigurā (3,683 feet). Small hills are also interspersed throughout the State. The rivers are for the most part small, and are all tributaries of large rivers. Those most deserving of notice are the Indrāvati rising at Thuāmūl in the Rāmpur-Thuāmūl zamindāri, a tributary of the Godāvari; the Tel, a tributary of the Mahānadi; and the Hāti which rising in the Mahulpātnā zamindāri falls into the Tel. The Rāul rising in the hills of the Rāmpur-Madanpur zamindāri joins the Tel. The scenery along the banks of these streams during their course through the hills, especially on the Indrāvati and the Rāul is exceedingly fine and varies from wild raging torrents sweeping over steep bare rocks, to placid stretches

of deep pools with the stream swirling in eddies between rich meadow land, verdant with grass and banks overhung with willows.

The average rainfall for the six years from 1902-03 to 1907-08 was 55·83 inches.

The climate is far from healthy and is notoriously malarious. In the hill area of the Rāmpur-Thuāmūl zamindāri, the climate is delightfully cool, even in the hottest months rarely rising above 84° in the shade and falling as low as 74° in the morning; during the winter the cold is intense. Being near the Ghāts, the rains are regular and abundant, during which season fever prevails, particularly amongst new arrivals and those unaccustomed to the climate and food of the country. The water of the rivers and wells is good, but a custom obtains which pollutes the water of the tanks, and renders it unfit for drinking purposes. Universally throughout the State the people are in the habit of anointing their bodies with oil and turmeric as a prophylactic against cold and fever, and from washing in the tanks the water becomes so much defiled that persons making use of it for any length of time are very liable to fall sick. The rivers are few and far between and the supply of water from this source is limited. Wells are but rarely met with except at the headquarters of the State and of the zamindāris and some of the principal police stations. The water of the small hill rivulets is deadly being saturated with the stagnation of decayed vegetable matter. Though cholera is not unknown, its visits are not frequent, nor its ravages great. There are considerable and extensive deposits of aluminium on the plateau lands of the hill area and good graphite is also found and traces of coal deposits are found in a few places.

HISTORY.

It is alleged that the dependency of Karond or Kālāhandi was formerly an independent State, paying no tribute to any power, but eventually came under the dominion of the Marāthas, and in the days of Raghuji Bhonslā a *takoli* of Rs. 5,330 was assessed and regularly paid. The State was not one of the Garhjat States which composed the cluster under Patnā and Sambalpur, but was a tributary chieftainship, owing formerly allegiance to the reigning Marāthā family of Nāgpur. It is not improbable that Karond or Kālāhandi was one of those States which together with Patnā, Sambalpur and others were restored to Nāgpur in 1806, after the treaty of Deogāon in 1803 had deprived Raghuji Bhonslā of his eastern possessions, but there is nothing to corroborate this view. When the Province of Nāgpur lapsed in 1853 to the Crown, Karond came under the

jurisdiction of the British Government and was subsequently created a Feudatory State. The Rājā of Karond used annually up to 1854 to receive a *khulat* from Government of Rs. 490 in value deducted from the *takoli*, but this is now no longer given.

The dependency of Kalāhandi is said to have formerly belonged to a family of Gangabansi Rājputs, the last member of which named Jagannāth Deva, having no male issue to succeed him, sent in the year 1008 A.D. for one Ragnāth Sāi Deva, the younger brother of the then Rājā of Śimtranjigarh in Chotā Nāgpur and gave him his daughter in marriage, together with the right of succession to the dependency. This Ragnāth Sāi Deva, a Nāgbansi Rājput, was the first member of the present family which has ever since uninterruptedly held possession of the dependency. In 1881 a dispute as to the succession arose, and the Khonds broke into open rebellion and committed many excesses attended with bloodshed. The disturbance was repressed, and in 1882 a British officer was appointed as Political Agent, with headquarters at Bhawanipātna to manage the State.

Some considerable changes have taken place in the divisions ^{Subdivi-} of the dependency since it was first acquired by the present ^{sions.} family. It originally consisted of fourteen *garhs* (forts) to which four more, those of Kāshipur, Mahulpātā, Chandragiri and Bisangiri were subsequently added, having been ceded in the year 1715 A.D. by Burhā Biswambhar Deva, Rājā of Jaipur. These four *garhs* (forts) were added to Thuāmūl by the Karond (Kālāhandi) Rājā in the same year, making the number of *garhs* (forts) included in the Karond (Kālāhandi) dependency amount to eighteen. Of these, thirteen *garhs* (forts) have, at different times, been bestowed as appanages on members of the family, forming five zamindāris, the particulars of which are shown below.

The zamindāri of Thuāmūl, which was composed in 1856 A.D. ^{Thuāmūl} of seven *garhs* (forts) is the largest; it is situated on the south of ^{zamindāri.} Karond (Kālāhandi). It originally consisted of only two *garhs* (forts), and was last granted in the year 1685 A.D., by Rai Singh Deva to his son Padman Singh, the *takoli* being fixed at Rs. 300; the Māndibisi *garh* (fort) was afterwards transferred to it from Karlāpāt, and lastly the four *garhs* (forts) of Kāshipur, Mahulpātā, Chandragiri and Bisangiri, when ceded, as before stated, by the Jaipur Rājā in 1715 A.D., were added to Thuāmūl and the *takoli* raised to Rs. 700.

The zamindāri of Lānjigarh composed of three *garhs* (forts) ^{Lānjigarh} is situated on the south-east of Kālāhandi. ^{zamindāri.}

The zamindāri of Karlāpāt originally consisted of two *garhs* ^{Karlāpāt} (forts) Karlāpāt and Māndibisi, but the latter having been, as ^{zamindāri.}

before stated, transferred to Thuāmūl, the former alone remains and is situated to the south of Kālāhandi adjoining Thuāmūl. The zamindāri was last granted by Rai Singh, the 11th Rājā of Kālāhandi, to his youngest son Padman Singh on a *takoti* of Rs. 500.

Madanpur
zamindāri.

The zamindāri of Madanpur comprising the *garh* (fort) of that name, is situated to the north-east of Kālāhandi adjoining Patnā, Baud, and Chinnā Kimedi. It originally consisted of five *tālūks*, namely, Madanpur, Mohangiri, Taprang, Urlādani and Baskā, but on account of the inability of the zamindār to manage this last, he was deprived of it by Rājā Fateh Nārāyan Deva, and it was incorporated in the dependency and a reduction of Rs. 100 was made from the *takoti* of Rs. 300 formerly paid. The zamindāri was last granted to Hatai Singh by the 19th Rājā of Kālāhandi, Biswambhar Deva, whose descendant Harihar Singh held it after him.

All these zamindāris were granted originally as maintenance grants and have each of them on more than one occasion been regranted and their areas changed by various Chiefs. The Thuāmūl family is divided into an elder and younger branch: the head of the former succeeding to the title of Pāt Rājā, the head of the latter to the title of Thāt Rājā. Disputes arose from time to time between the two Rājās and between Karond and Jaipur occasioned by the claims of the latter to supremacy over the *pargana* of Kāshipur, a part of Thuāmūl. The Nagpur Government determined to separate Thuāmūl from Karond. The zamindāri of Thuāmūl was separated from the dependency of Karond in 1863 under the orders of Government in consequence of the Chief being unable to put a stop to the constant quarrels between the Thāt and Pāt Rājās. But as the same violent enmity was kept up between the two Rājās notwithstanding, it was subsequently in 1866 found necessary to divide the zamindāri into two portions. Thuāmūl, with the *garhs* (forts) of Mahulpātnā, Depur and Bisangiri, was made over to the Pāt Rājā, while the Thāt Rājā was awarded Kāshipur, with the *garhs* (forts) of Mandibisi and Chandragiri. The Thuāmūl portion was, by desire of the people generally, re-attached under sanction to Karond, while Kāshipur for some time remained a separate zamindāri, but was eventually also re-attached to Kālāhandi.

The emblem of the State is a cobra.

THE
PEOPLE.

The population, according to the census of 1901, numbered 360,529 souls. The population is classified as follows: -Hindus --males, 140,034, females, 139,622, total, 279,656 or 79·8 per cent. of the total population; proportion of males in total Hindus,

50·07 per cent. Musalmāns—males, 266, females, 238, total, 504 or 0·14 per cent. of the total population; proportion of males in total Musalmāns, 52·8 per cent. Animists—males, 35,770, females, 34,586, total, 70,356 or 20·07 per cent. of the total population; proportion of males in total Animists, 50·8 per cent. Jains—11. Christians—2. Number of literate persons in the State is 6,129 or 17·5 per cent. of the total population. Averages—Villages per square mile 0·59, persons per village 159, houses per square mile 17·95, houses per village 30·6, persons per house 5. The 2,198 villages in the State may be classified as follows:—Villages with from 2,000 to 5,000 inhabitants, 1; villages with from 1,000 to 2,000 inhabitants, 14; villages with from 500 to 1,000 inhabitants, 99; and villages with less than 500 inhabitants, 2,084. According to an estimate made in 1856 the population was 50,000. The principal castes in the State are Khond (103,086), Dom (62,462), Ahir (59,120), Gond (31,770), Paik (13,598), Māh (9,230), Savar (9,053), Teli (5,971), Kumhār (5,827), Sundi (5,264) and Rajput (5,090). About two-sevenths of the population are Khonds, whose restless disposition seldom allows them to remain long in the same spot. Practically speaking, the whole hill area of the State is in possession of the Khonds, with whom reside a certain number of Doms, who act as servants to the former. The total number of Khonds in the State is 103,086. The open area of the State is occupied by the ordinary cultivating classes, who are very well off: in all villages there are settlements of Gandas and Doms, who perform the scavenging work of the village and also serve as labourers.

In the most southerly portion of the State on the borders of *Bhatrās*. Jaipur in Madras, a tribe known as the Bhatrās is met with: this tribe is in the Kalahandi State practically only found in the Mahul-pātnā zamindārī: they are said to have come from the Bastar State: the tribe is given over to agriculture in which they are experts: the members are well off, and both men and women are gaily dressed in bright raiments: at the time of the festival of the *Holi* the men of the village in a body go forth from day-break to night-fall on large hunting parties to the forests: on their return at night there is a general entertainment in the village when the women join them in dancing and revelry: part songs are sung, the men sitting on one side and the women opposite. The songs always open with an invocation to the crow and call for a blessing on the hunting excursions and the men in stanzas relate the exploits of the day, and the women in their turn sing stanzas of praise and congratulation, if the day's hunting has been successful, but if a failure, hold up the men

to ridicule. The festal garb of the men on these occasions consists of a tunic round the loins, not unlike a kilt and two brightly coloured strips of cloth fall from the waist between the legs in front and behind reaching below the knee: their heads are gaily adorned with bright turbans and peacocks' plumes, and in their hands they carry short staves of bamboos split and bound at the ends: as they dance they beat time by hitting these staves together: the dance is generally a circular one, and as the dancers move round, they break into parties of fours, who clash their staves together in time to the music; when the bar changes, two of the party move on to the next group of four, and this change being effected all round the circle, there is constant movement and the dance is lively and pleasing: except on this one occasion the Bhatrás as a body do not give way to revelry or drink and are a most industrious race.

Khonds.

The Khonds are virtually the sole occupants of the inaccessible hill tracts and prefer to eke out their livelihood by the less arduous system of *dāhī* cultivation or *jhūming*; the sides of the hills which rise from these valleys bear eloquent testimony to this destructive system of cultivation. In this country the Khonds have for years reigned unmolested, paying a mere nominal rental for their villages, or, more correctly speaking, for their *jhūming* areas (*padda*): they are an exceedingly independent race, and they make no hesitation in showing that they resent the appearance of any stranger in their midst, especially of one in authority. The principal crop grown by them is *māndiā*; turmeric is also grown on a small scale, but they supplement their resources largely from the jungles. No Khond ever appears in any way hard up for food. They also keep stores of grain hidden away in caves and make use of this when out on hunting expeditions. These are the real Khonds who still preserve their own language and customs intact: their dialects differ corresponding to the dialects spoken in Gumsur and Kimedi and is in many cases interspersed with Telugu. The Khonds of Kalāhandī are *Kutiā* Khonds. In the course of time, however, a considerable number have settled down in the more open country and taken to regular cultivation, these are known as *Kachharia* Khonds, while the hill Khonds style themselves *Paharia* or *Dangria* Khonds: the former are gradually more and more assimilating Hindu customs and no longer eat, drink or intermarry with their brethren of the hills: they have dropped their own language and speak Oriyā, and like the *Diharia* Khorwās of Jashpur and Sirguja, they pretend to have no longer any connection with the *Paharia* Khonds of the *dangaria*. The *Kachharia* Khonds form about three-fifths of the

Khond population of the State. The following description of the Khonds of Kālāhandi was given by Lieutenant C. Elliot, Deputy Commissioner of Raipur, writing in 1856. This description gives an accurate account of this tribe, the only difference now being that the Khonds of the open country have become more separated from their hill brethren and have more fully adopted Hindu customs: the account is as follows:—"The *Kuchharia* Khonds differ slightly in custom, depending chiefly on their relative positions, and though this may be supposed to have determined their division, yet they do not intermarry, or hold much intercourse one with another. They are described as peaceable, loyal and industrious, generally being cultivators. They have no distinctions of caste, each house providing for its own domestic arrangements. Their clothing generally consists of a single cloth and in some rare exceptions a turban. They worship the same gods as the hill Khonds, marry one wife, and their ceremonies are conducted by the *mantri* of the village, or one of the elders of the tribe. There appears to be nothing specially observable regarding them except that they seem to be a race in disposition and under circumstances highly favourable to efforts for their improvement. The Hill Khonds on the other hand appear to possess the characteristics and qualities of all savage hill tribes, quick of observation, suspicious, sensitive, exceedingly trustworthy, fond of ornaments, and primitive in their habits. Their villages consist generally of one long wide street of double bamboo and thatched houses, having each a door of access in front and a door of escape in rear; their cultivation is entirely in the hills, and they have only lately begun to evince a desire to locate themselves in the more healthy plains, attaching themselves in most cases to some larger village, at a distance from which they construct their own quarter, as near to the foot of the hills as possible. They pay no tax whatever, their only contribution being a sheep or some small present at the Dasharā. The gods worshipped by both tribes of Khonds are represented by two sticks of unequal lengths inserted in the ground without any tenement or temple.

"The names locally given are Dhurnī or earth and Dhurma (the judge of departed souls) and the offerings, which usually consist of arrack and live animals, as fowls, sheep, buffaloes, etc., (and until very lately, there is no doubt human beings) are simply placed in front of the idol upon the ground. In their food they are wholly indiscriminate, and cook in old earthen vessels which they prefer to new ones, and which they obtain from the villagers of the open country when they bring the

produce of their jungles, as turmeric, chillis, tobacco, oil-seeds, *kāndol* (a large variety of pulse) and edible roots, of which there are several kinds resembling the yam and very palatable, to exchange for salt, cloths, etc."

The practice of human sacrifice referred to in this account has long since ceased. Assessments have now been imposed at nominal rates on the *ghūmng* areas (*padās*); these assessments were recently revised and enhanced without opposition and the hill Khonds are slowly but surely advancing and falling more into line with the more civilized races. The Khonds claim the right of placing the Chief on his *gadi* and until this has been done the Chief is not formally recognised by them: this custom is similar to that in vogue amongst the Bhuiyās of Keonjhar and Bonai States. Lieutenant Elliot in his report thus describes the ceremony:—

"The ceremony observed on the installation of a new Rājā is curious and appears worthy of mention. There is a place called Jugsāipātnā about 24 miles east of Junāgarh, where it is said a large village formerly stood (probably at one time the principal town of the dependency) but now covered with jungle. Near this, lives a Khond family the eldest member of which is called the *pātmanjhi*; when the Rājā dies, his funeral rites are performed and his corpse disposed of by the orders of his successor who does not take part in the ceremony: after the due completion of these offices, the zamindars and principal persons in the dependency assemble at Jugsāipatnā for the purpose of installing the young Rājā, which ceremony is conducted in the following manner. The *pātmanjhi* or Khond above mentioned having seated himself on a large rock at Jugsāipatnā, dressed in rich cloths given him for the occasion, a rich cloth is thrown over his lap on which the young Rājā sits while his turban is tied by the *Bāghe Pātar* or *Lurān*, all the zamindars and principal persons present holding the turban cloth. The zamindars and others then present their *nazars* (gifts) in token of obedience to their ruler. The origin of the custom of celebrating the ceremony in the lap of a Khond is attributed to a covenant said to have been entered into between some former Rājā and the Khonds of the country, but unfortunately the legend has been lost; it does not appear that this particular Khond exercises any authority over his tribe." The description above given represents traditional custom, but omits to notice an important feature, namely, that the Chief must marry a Khond girl. This marriage ceremony is performed by presenting a girl to the Chief who immediately returns her to her parents and the tribe

by the Khond system of divorce, whereby a fine is paid by the husband to the tribe for divorcing his wife.

The following description of the other castes found in Kalahandi is taken from the same report.

The Bhuliās and Kostās are both weavers, the former of ^{Bhuliās} cotton and the latter of *kosa* or tus-er silk. Their language ^{and} is Oriyā, but they do not intermarry. The Bhuliās are said to have emigrated from the Dhamtari and Dhamdā in Ohhattigarh. ^{Kostās.}

The caste of Mālis or gardeners is here divided into two, both ^{Mālis.} distinct, their members not intermarrying with each other, the one called Pandrās earn their livelihood by the sale of *chura* or parched rice, and the other called Koslās cultivate vegetable gardens. The Dosis or astrologers are few and illiterate, ^{Dosis.} but satisfy the superstitions of an ignorant and credulous population. They wear Brahmanical threads, though not Brāhmans, and speak Oriyā. Their mode of proceeding in practising their vocation is simple. When any person comes to consult him, the astrologer takes a small quantity of rice in his hand and having counted out the grain in parcels of eight or any smaller number, the remaining grains under that number are referred to the pages of a book, counted from the end according to the number of the seeds, the words written on the page being the answer to the question proposed. On examination of the book, written in Oriyā on palm leaf, of one of these functionaries, the very convenient arrangement was found adopted, of having a favourable and an adverse sentiment on each page, which are used at discretion or as prompted by the liberality or otherwise of the applicant. The Bangtis are only found in Junagarh and ^{Bāngtia.} their employment is confined to catching fish, though they also cultivate. The Kandrās are basket-makers working in bamboo, ^{Kandrās.} which is split and woven into mats and baskets. The Kaltuyās ^{Kaltuyās} are a race of cultivators nearly allied to Mālis but of a distinct caste. They cultivate generally, but their special province is the cultivation of the sugarcane and preparation of sugar. The Dorās are cultivators, serving also as soldiers and their language ^{Dorās.} is Telugu, differing in this respect from the common language of the country and indicating their origin as from the south-east. The Bankās are soldiers, or *paiks*, but use the Oriyā language. ^{Bankās.} The Sauriās are an ignorant, rude, uncivilized race, in progress ^{Sauriās.} much on a level with the Khonds. They are cultivators and speak Oriyā, having the privilege, as before stated, of wearing the Brahmanical thread. The Kamārs are basket-makers and ^{Kamārs.} *shikāris* or hunters; their number is small. The Sāmpuās are ^{Sāmpuās.} mendicants who travel about the country exhibiting snakes as

their name implies. They speak Oriyā and are few in number. Doms are found throughout the length and breadth of the dependency, their numbers being considerable. Their language is a corruption of Oriyā and they weave cloths in addition to other employments of a meaner denomination connected with the village. Their duties are the same and the race appears to be identical with the Doms of Hindustān; they correspond in every particular to the *dhers* or out-castes of the village, though not aborigines. The Bhois or bearers found here speak Telugu; they are few in number and confined to Junāgarh.

PUBLIC HEALTH. The country is very malarious and unhealthy to new comers : permanent inhabitants of the State however suffer only to an ordinary degree from fever and bowel complaints : from time to time there are small cholera epidemics, but small-pox visitations owing to the universal and effectual vaccination of the people are very rare. There are five dispensaries in the State each provided with accommodation for indoor patients : these dispensaries are situated at Bhawanipatnā, Junāgarh, and at the headquarters of the Rampur-Thuāmūl, Kshipur, and Mahulpātā zamindāris : they are in charge of Civil Hospital Assistants and the Medical Department of the State is under a qualified Medical Officer : at the headquarters there is a separate female dispensary with a lady doctor in charge : the dispensary at Mahulpātā has only just been opened. In 1907-08 the number of patients treated was 66,277. Vaccination is free and is very thoroughly carried out and at the present time there is little or no opposition to vaccination, though it is not popular : in 1907-08 there were 15,799 cases of primary vaccination and 12,525 of revaccination. The vaccination operations are supervised by two Vaccination Inspectors under the control of the Medical Officer.

AGRICULTURE. In the open area of the State there are many large and prosperous villages with highly cultivated lands. In the hill area cultivation is almost confined to the burning of the hill sides by the Khonds, except at the headquarters of the hill zamindāris where rice and wheat are cultivated alternately. The valleys of the hill country are intersected with perennial streams issuing from the plateau land just above and fine crops of wheat are raised by means of natural irrigation by the zamindārs and in those villages where the members of the zamindārs' family happen to reside. The Khonds however confine themselves in these parts to growing *māndiā* and turmeric on the hill sides where they have cleared and burnt the forest. The best cultivators in the plains are the expert Kaltuyā cultivators and the small tribe

of Bhatrás. The regular cultivating classes make very large profits annually by the sale of produce to merchants who flock to this State in large numbers to export rice, *rāshi* (sesamum) and other cereals, and very large sums of money pass through the post office on this account. In the southern portions of the State a variety of spring rice is harvested in April. A vast change has come over the State during the last fifty years: the population has increased from 80,000 to 350,000 and the soil has come under the plough and the open country is now highly cultivated and well irrigated with fine tanks and embankments. Wheat is grown on the highlands of the hill zamindaris: special efforts of late years have been made to extend the cultivation of this crop and water mills have been obtained to enable the cultivators to grind the wheat locally. The State has never suffered from any general or serious failure of the crops, and even in 1900 when all the neighbouring country was severely affected, Kālāhandī knew only a slight scarcity. Nothing can illustrate better the change which has taken place than the following quotation from Lieutenant C. Elliot's report of 1856:—

"The productions of the Karond dependency, though various, are none of them of a very superior quality, or in such quantities as to admit of exportation, the greater part of them being consumed within the limits of the State. They may be thus enumerated—Rice, *kutli*, *māndiā*, *kodo*, *gulji*, *māga*, *urūl*, *kandol*, *kutli*, *sarso* (mustard), *tūl* (sesamum), *erāndi*, sugarcane, cotton, and tobacco. Wheat and several kinds of pulse, common in other parts, are not cultivated here, though the soil is admirably adapted for them, and gram is produced to a very limited extent. There appears to be no obstacle to their introduction, further than that they do not form articles of consumption by the inhabitants."

The lands are classified as follows:—(1) *Bāhāl*, 1st-class lands; (2) *Bernā*, 2nd-class lands; (3) *Māl* or *bedā*, 3rd-class lands; (4) *Bhatā* or *āt*, uplands. There are also *barchhā* or sugarcane plots and the homestead land or *bāri*.

The local measure is the *sukā*, which is not fixed, but means the area sown by two or three *putis* (4 or 6 maunds) of seed. The whole village area is estimated to contain so many *sukās*; 4 *sukās* = 1 *khuri* or the area sown by 8 to 12 *putis* (16 to 24 maunds) of seed. The villagers also speak of the *puti paran*, 20 *māns* (2 maunds) of seed grain as the amount sown in a *puti paran*.

The average rates of assessment per acre for 1st, 2nd and 3rd class rice lands are—Re. 1-4, Re. 1 and Re. 0-10, respectively, and the average rate of assessment per acre for *āt* or uplands

Land
measures.

RENTS,
WAGES
AND
PRICES.

is 2 annas. In the hill tracts the Khonds pay a mere nominal sum for their *jhūming* areas (*padās*). Labour is almost entirely paid for in kind and averages about 2 annas a day for a man and 1 anna 6 pies for a woman. There are three classes of field labourer in this State, viz., (1) *Bāhābandā* (2) *Barshikiā*, (3) *Bhutār*. The first class take an advance of money from their employer and do not leave his service until the amount is paid; they receive one *puti* (2 maunds) of unhusked rice per mensem, and on the occasion of the Paush Pūrnimā a gift of 4 *putis* (8 maunds) of *dhān* (unhusked rice) and three pieces of cloth. *Barshikiās* are labourers engaged in the month of Māgh (January-February) for one year; the usual rate is Rs. 4 per annum and one *puti* (2 maunds) of *dhān* (unhusked rice) per mensem, and at the close of the year four *putis* (8 maunds) of *dhān* (unhusked rice). The last class are merely day-labourers who receive two *māns* (8 seers) of unhusked rice daily.

Skilled labour receives comparatively high wages, as it is all imported: mason, 8 to 12 annas per diem; carpenter, 6 to 12 annas per diem; blacksmith, 6 to 12 annas per diem; brick-layer, 5 to 6 annas per diem; brick-moulder, 4 to 6 annas per diem; sawyer, 6 annas per diem; *gharām* (thatcher) 5 annas per diem; tile-moulder, 6 annas per diem; bamboo basket and mat maker, 3 annas per diem; painter, 6 annas per diem; tailor, 14 annas per diem. Rice and food grains are cheap, and when the price of common rice rises to 13 seers per rupee, prices are held to be high. During the three years, during which period there has been an exceptionally brisk export trade, from 1905 to 1907, the average price of rice, *mūga*, wheat, sesamum seed, mustard seed, *urad*, gram, *kodo*, *arhar*, *māndiā* and salt was $17\frac{5}{8}$ seers, $13\frac{1}{8}$ seers, $11\frac{1}{8}$ seers, $23\frac{1}{8}$ seers, $17\frac{1}{8}$ seers, $15\frac{1}{8}$ seers, $15\frac{1}{8}$ seers, $29\frac{1}{8}$ seers, 16 seers, $22\frac{1}{8}$ seers, and 12 seers, respectively.

The scale of measure in use is—

2 <i>Gidhās</i>	= 1 <i>Solā</i> .
2 <i>Solās</i>	= 1 <i>Adā</i> .
4 <i>Adās</i>	= 1 <i>Mān</i> .
20 <i>Māns</i>	= 1 <i>Puti</i> .
4 <i>Putis</i>	= 1 <i>Pastamā</i> .
2 <i>Pastamās</i>	= 1 <i>Purug</i> .

The *gidhā* is equal to 4 chittacks, one *solā* is equal to half a seer, and an *adā* to a seer of 80 *tolahs*.

OCCUPA-
TIONS
MANUFAC-
TURES
AND
TRADE.

The occupation of the people of this State is almost entirely agricultural, 76.6 per cent. of the total population living on agriculture; 16.9 per cent. earn their livelihood by industry;

0·84 per cent. accept personal and domestic services; 0·79 per cent. accept State and village service; 0·32 per cent. follow professions and 0·25 per cent. live on commerce. The only manufactures are those of the ordinary village requirements—weaving, plough-making, blacksmith's works and the construction of solid wheeled carts or *sagars*. Brass utensils are imported: most of the import trade comes into the State from Pārbatipur in Madras and consists chiefly of salt, tobacco, spices, superior cloth, saltpetre, kerosene oil, wheat and brass utensils. There is, as already stated, a very heavy export trade in grain from the State: the principal exported articles at present are rice, pulses, oil-seeds, cotton, gram, hides, lac and other forest produce, and it is expected that the advent of the railway will give a large impetus to trade and render the exploitation of the forests possible. There are large trading centres at Junāgarh about 16 miles south of the headquarters and at Bhawānīpātnā: at the latter place there is a considerable settlement of traders, who have built masonry houses and shops and carry on a brisk trade in the sale of cloth and purchase of grain.

The State is very well provided with good roads. The Raipur main road runs across the State and is bridged over the smaller streams. There is a good surface road from Bhawānīpātnā to the borders of the State on the Tel river: the length of the road is 34 miles with two rest-houses at Kasurparā and Utkelā: this road continues through the Patnā and Sonpur States to Sambalpur: another good surface road runs due south from Bhawānīpātnā to Ampāni and Jaipātnā in the Mahulpātnā zamīndāri *via* Junāgarh with rest-houses at Junāgarh Chārbāhāl, Ampāni and Jaipātnā, the headquarters of the Mahulpātnā zamīndāri: about 30 miles from Bhawānīpātnā this road bifurcates one branch going to Jaipātnā and the other to Ampāni: a good gravelled road has been constructed at considerable expense over the difficult Ampāni *ghāti* and carts can now ply between Naurangpur in Jaipur and Kālāhandī. From Bhawānīpātnā there is a good road with wooden bridges running north to Depur about 13 miles in length. There are also good village roads: the hill tracts are provided with fair roads. There is an inspection bungalow at Bhawānīpātnā. The railway runs as far as Pārbatipur, 46 miles from the border of the Kāshipur zamīndāri. The public works of the State are in charge of the Agency Executive Engineer. There is a sub-post office at Bhawānīpātnā in direct communication with Sambalpur, and there are letter-boxes at the headquarters of all the zamīndāris and in the important villages in the interior. The mail to Madras runs *via* Junāgarh, Koksarā

MEANS OF
COMMUNI-
CATION.

and Ampāni and the mail to Raipur in the Central Provinces runs *via* Khariār.

LAND
REVENUE
ADMINIS-
TRATION.

The State is divided into two areas, the *khālsā* area (1,415 square miles) and *dangarlā* which belongs partly to the *khālsā* (238 square miles) and the rest (2,092 square miles) of it to the hill zamindāris and the plains areas belonging to the zamindāris at the foot of the hills of the *dangarlā* tract: in the former the State is the landlord and collects the rent through the agency of village rent-collectors known as *gaontīās*. In the zamindāris the zamindārs are the landlords and pay to the State a *takoli*, which is liable to revision from time to time. The land revenue collection of the State in 1907-08, including the zamindāri *takolis*, was Rs. 99,385. The land revenue is readily collected and the assessment is light. The principal revenue officers of the State are a *Tahsildār* and *Narb-Tahsildār*: there is a permanent Settlement Department in charge of a Superintendent of Land Records with a regular staff of *kāmungos* (Revenue Inspectors) and *patwāris*: the system of settlement in the plains area is similar to that of the Central Provinces and the records are maintained and annually revised. The last settlement was concluded in 1904. This was a regular settlement: in the *dangarlā* area of the *khālsā*, which contains 271 villages, a lump assessment was made. In the regularly settled area the assessments were based on the soil factor and soil unit systems.

The settlement expires in 1911. Settlements have been made by the State on behalf of the zamindārs in all the zamindāris. The villages are leased out to *gaontīās* (farmers) for the period of the settlement; *patīās* have been given to all *gaontīās* setting forth in detail the payments due from the village and reserving lands for the village servants and personal residence by the *gaontīās* in their villages is insisted upon. There are no tenure-holders such as the *Umrās* found in the Patna State: these intermediate tenure-holders disappeared many years ago and there are now only zamindārs or *khorphoshdārs* and *gaontīās*; the rights of the latter are regulated by rules under which many of the *gaontīās* have been given protected status and every encouragement is given them to expend time and labour in improving the villages and earning the protected status and loans are given for land improvement purposes. There is a large body of *paiks* (State militia) in the State, 446 in number, each of whom enjoys rent-free 10 *putis* of land as service-tenures; besides there are the usual *māfi* (rent-free) grants, *brahmottar*, *debottar* and maintenance grants: these *māfi* (rent-free) grants are usually assessed to a small quit-rent (*ṭanki*) at each

settlement. Rents are taken entirely in cash. The zamindāris are situated in the hill tracts, where the cultivation may be said to be almost entirely *jhūmīng*; there has been no regular settlement of such lands and *patwāris* are not needed. *Nazarāna* (bonus) is taken on leasing out a village to a new *gaontid*. The *gaontid* taking a village for the first time has to pay this *nazarāna*, but when it is renewed with him from time to time he pays nothing.

The relations between the State and the British Government are regulated by the *sanad* of 1867, which was revised in 1905 when the State was transferred to the Orissa Division. The Chief possesses full powers in criminal matters, but capital sentences have to be submitted to the Commissioner of the Orissa Division for confirmation. The State is now under administration of Government and its affairs are managed by the Political Agent. There is a Superintendent and an Assistant Superintendent, assisted by a staff of revenue officers as mentioned before: the Superintendent exercises the powers of the Chief, except that sentences passed by him exceeding seven years are required to be submitted to the Political Agent for confirmation: the Assistant Superintendent exercises the powers of a first class Magistrate. There are good and commodious offices at headquarters and the various branches of the administration are in charge of qualified and capable officers. In 1907-08 the total income of the State was Rs. 2,32,868. The State pays an annual tribute of Rs. 16,000 to the British Government: the tribute is liable to revision.

There are valuable forests in the State especially in the Rāmpur-Madanpur, Lānjigarh, and Karāpāt zamindāris and in parts of the *khālsa*. In the plains area the State reserve forests have been separated at the time of settlement from the village forests, but were not demarcated: the work of demarcation is now in progress and an officer from the State, sent to the Singhbhūm Division for training, is in charge of the work. Successful efforts have been made to persuade the Khonds to confine their *jhūmīng* operations to their old and recognised *padās* and to leave the top third of all hills unfelled to secure a seasonable rainfall: this the Khonds have at last agreed to and the work of demarcation of reserved forests in the areas thus exempted is being rapidly pushed on in the hill tracts of the zamindāris. Cutting in the forests goes on under the license system and regular rates are in force. In the *khālsa* area, the tract under direct administration of the State, the agricultural classes pay a commutation fee (*nistār-patti*) of 3 annas per plough, which

allows them to cut for agricultural and domestic needs all trees which are not included in the list of reserved species: they are however allowed to cut *sal* (*Shorea robusta*) sufficient for their ploughs and agricultural requirements. Grazing fees are levied from outsiders who send in cattle in considerable number to graze in the hot season. No charge is made from residents of the State, unless the cattle are taken into the State forests. The total receipts of the State under this head amounted to Rs. 27,260 in 1907-08.

Excise.

The State obtains its supply of opium from the Sambalpur Treasury on the same conditions as the other States transferred from the Central Provinces and *gānja* is obtained from Nimār: the opium and *gānja* shops belong entirely to the State, but in the case of liquor shops the zamindārs are allowed to make their own excise arrangements. The Khonds are large drinkers and the village still is a regular institution: of recent years endeavours have been made to reduce the number of liquor shops throughout the State and a very considerable reduction has been made: the Khonds tap their sago palms (*salpi*) free: the headman of each Khond village pays a small sum for the village still: the arrangement is an amicable one with the headman, who divides up the amount amongst the villagers who use the still. The excise receipts of the State amounted to Rs. 28,538 in 1907-08.

Civil
Justice.

The total number of civil suits for disposal in 1907-08 was 493, of which 85 per cent. were for sums under Rs. 50 in value.

Crime.

Crime is heavy in this State and being on the borders is the resort of many refugees, especially in the wild tracts of the Eastern Ghāts: severe outbreaks of dacoity are not uncommon and a strong and efficient police force has to be maintained. The Khonds and Doms of this tract are always ready to join in with any adventurer on a plan of dacoity and look upon it as a kind of sport not unlike their hunting parties: the average number of all kinds of cases is generally about 900 per annum.

Police.

The police are in charge of a British Inspector of Police: the civil police consists of one Inspector, two Sub-Inspectors, 14 Chief Constables, 51 Head-Constables and 268 constables, with a civil reserve of one Chief Constable, 3 Head-Constables and 29 men. From time to time it has been necessary to locate special police on the borders: of the force 68 men are drilled and trained in the use of arms: the force is well paid and is fairly efficient. The zamindārs formerly maintained their own police, but this has, as elsewhere, been abolished: the police force is entirely appointed and controlled by the State. In former days the *patils* rendered both military and civil services acting

as a crude police force : the *paiks* still number 446 and are still organised under regular officers, viz., *senādhyaksha* (Commander-in-Chief) 1, *sardars* (equivalent to captains) 4, *naiks* (equivalent to *sūbahdars*) 30, *nahā* sepoyes (armed with antiquated muzzle-loading country guns) 334, drummers 25, *gauras* or luggage carriers 52, total 446. The distribution of the above force according to caste is as follows :—Brāhmans 3, Rājputs 2, Paiks 150, Dhakud Paiks 21, Bankā Paiks 164, Karan 17, Bairāgi 1, Teli 1, Mālis 2, Bhandāri 1, Gauras 11, Gonds 3, Moslems 2. The Commander-in-Chief is called *Senādhyaksha*. He gets *saldāmi* or *nazar* on the day of the *Dusharā* festival at 8 annas from each *sardār* and *naik*, and at 4 annas from each *nahā* sepoy. In lieu of the services rendered, 29 villages have been assigned free of revenue to the force. There is a fine masonry jail at headquarters well managed and well appointed: there is accommodation for over 300 prisoners and the jail is worked on the model of jails in British India. In the year 1907-08 the average daily number of prisoners in the jail was 353. The Public Works of the State, *khalsa* and zamindāris, are supervised by the Agency Executive Engineer, Sambalpur, the Public Works Department being under a State Overseer. The total expenditure on this account in 1907-08 was Rs. 60,240.

Education is in charge of a State Deputy Inspector of Schools and the officers of the State regularly inspect and visit the schools. The villagers themselves construct and repair the schools in the interior. In 1907-08 there were 58 schools in the State, including 10 private institutions : these consist of a Middle English school at the headquarters, 1 Upper Primary boys' school, 49 Lower Primary schools including a girls' school and a separate school for low caste children and 6 elementary schools (*pāthsāls*) : the number of pupils on the rolls was 4,800, of whom 393 were girls ; the State expends about Rs. 10,000 a year on education : there is a good hostel attached to the Middle English school. The State enjoys the services of the Agency Inspector of Schools.

CHAPTER XII.

KEONJHAR STATE.

PHYSICAL
ASPECTS.

THE State of Keonjhar lies between $21^{\circ} 1'$ and $22^{\circ} 10' N.$, and $85^{\circ} 11'$ and $86^{\circ} 22' E$; it is the third largest of the Orissa States, having an area of 3,096 square miles. It is bounded on the north by Singhbhūm district; on the east by Mayūrbhanj State and Balasore district; on the south by Cuttack district and Dhenkānāl State; and on the west by Dhenkānāl, Pāl Laharā and Bonai States. Keonjhar is divided into two widely dissimilar tracts, Lower Keonjhar being a region of valleys and low lands, while Upper Keonjhar consists of mountainous high lands. The mountain summits appear from the low lands as sharp peaks with narrow ridges, but in reality there are extensive tablelands on their summits fit both for pasture and for tillage.

Wild ranges of lofty hills and dense jungle form the boundary between Keonjhar and the neighbouring States of Dhenkānāl, Pāl Laharā and Bonai. This range is the watershed of the rivers Baitarani on the north, and Brāhmaṇī on the south. From the eastern side of this range a large plateau extends to Mayūrbhanj and Singhbhūm on the one hand and to the borders of Lower Keonjhar on the other, varying in height from 800 feet to 1,500 feet. With the exception of isolated hills and undulating tracts this vast plateau is generally open, comprising nine *parganas* or *dandpāts* (fiscal divisions) and occupied by large and influential villages and numerous hamlets; it is well watered by streams which in the rains are raging torrents, hurrying to discharge their waters into the Baitarani. The source of the Baitarani is at Gonāsaikā, where a temple has been built: in the early part of its course it flows as a hill stream due north till it reaches the Singhbhūm border where it abruptly turns to the south, forming the boundary between this State and Mayūrbhanj State for a certain distance and then entering into Keonjhar borders increases rapidly in width and flows out into the Cuttack district passing to the north of Jāipur town. The range of hills in which the Baitarani rises, develops on the south-east into lofty peaks and wide ridges till it strikes the Sukindā border, a *samindāri* in the Cuttack district, when turning north it forms

a belt across the State to the Baitarani, negotiable only by a few well-known passes.

Below this belt and east of it is Lower Keonjhar consisting of the Anandpur subdivision called Athgarh. For the first 10 miles this tract emerges in a gentle slope from the belt of hills, and then spreads out into an open plain towards the Cuttack district, flanked by two long ranges of hills to the Sukindā and Mayūrbhanj borders. This tract differs little from the neighbouring districts of British India, containing little jungle, but dotted with a few low isolated hills; it is well cultivated and thickly populated.

The watershed which runs from the north to south in the shape of a crescent is the home of primitive tribes, chief among them being the Bhuiya and Juang. On the west of this range there is one *pargana* and the zamindārī of Kālīāhattā which unlike the plateau on the other side is of no particular elevation. Though the valleys consist of rich alluvial soil, the uplands consist mainly of loose stones and boulders, intersected here and there by hill streams which eventually discharge their waters into the Brāhmani.

The highest and best known peaks are Gandamardan (3,477 feet), six miles from the headquarters with a wide ridge on the top. Mānkarnāchā on the Bonai border (3,639 feet) with a plateau in its neighbourhood and the Gonāsika peak (3,219 feet), Thākurnī (3,003 feet), Tomāk (2,577 feet) and Bolat (1,818 feet).

The average rainfall for the six years—from 1902-03 to 1907-08 was 53·74 inches. The climate is exceedingly malarious. The headquarters of the State are at Keonjhar^{HISTORY.}garh.

The early history of Keonjhar is fragmentary. If tradition and the papers in the possession of the State can be trusted, Upper Keonjhar and Mayūrbhanj formed part of a State called Hariharpur. Keonjhar became a separate State about 1128 A.D. From that date down to the present time, there have been 37 Chiefs.

In 1098 A.D., one Jai Singh, son of Mān Singh, a Kachua Rajput of the solar race and a Chief of Jaipur in Rājputāna, came on a pilgrimage to Puri, where he married the daughter of the then ruling Gajapati Chief of Puri, receiving as a dowry the territory of Hariharpur, which comprised modern Mayūrbhanj and Upper Keonjhar. Of this union two sons were born, the elder being called Adi Singh and the younger Jati Singh. Adi Singh early in life showed prowess in the field subduing a troublesome petty Chief called Mayūradhwaja, for which

service he received the title of "Bhanj" (*bhanyan* to break) from the Gajapati ruler, which surname has remained in the two families of Keonjhar and Mayūrbhanj. Their father divided his territory of Hariharpur among them before his death; the first forts erected by these two brothers were Adipur in Mayūrbhanj and Jatipur in Keonjhar, both on opposite banks of the Baitarani. Later the younger brother moved to a more central spot eventually settling at a place called Kendujhar which has been corrupted into Keonjhar. Kendujhar means the *kendu* (ebony) tree and *ghara* or *ghar* a spring. Keonjhar thus originally formed part of Mayūrbhanj, but about two hundred years ago the tribes of this part, finding great difficulty in going to Mayūrbhanj to lay their grievances before their Chief, separated and installed the brother of the Mayūrbhanj Rājā as their Chief. The Bhuiyā tradition is that they stole the boy Chief from Mayūrbhanj, but it was probably a case of necessity which brought the young Chief to the fastnesses of his State. There is no doubt that the Bhuiyās played an important part in the early history of this State as up to date a new Chief wins his way to the *gadi* through Bhuiyā ceremonials, being carried as a part of the ceremonies on the back of a Bhuiyā. There is nothing noteworthy in the history of the State till Rājā Gobind Bhanj, falling out with his father, joined the services of the Puri ruler and for his victory in the battle of Kānchi Kāveri (Kanjeveram, Madras Presidency) obtained as a reward on his accession to the *gadi* the zamindāri of Athgarh, better known as the Anandpur subdivision, which still forms a part of this State.

The next additions to the State were the purchase of villages Raipur and Jujhpada, by Pratāp Balabhadra Bhanj in 1751 A.D. This tract is now known as Jujhpada in the map. From that time this isolated portion remained a part of the State and was recognized by the East India Company as such when making a treaty with Rājā Janārdan Bhanj.

The connexion of Pāl Laharā with Keonjhar dates from the year 1794 A.D. when Janārdan Bhanj married Krishnapriyā, the daughter of Munipāl and granddaughter of the Dowager Rānī Annapūrnā of Pāl Laharā, receiving the then zamindāri of Pāl Laharā as a dowry. On the death of Krishnapriyā in 1826, the tenants of Pāl Laharā rose in rebellion and were subdued by her husband, but on presentation of a petition to Colonel Gilbert, Political Agent, the State was kept under attachment, and subsequently in 1830 it was decided that the tribute of Pāl Laharā should be paid through Keonjhar: from 1794 to 1836, the Rājā

of Keonjhar had full authority over Pāl Laharā. At the present time the tribute of Pāl Laharā is paid direct to Government. The original annual tribute fixed by the East India Company for the State in 1805 was Rs. 2,976-11-11, inclusive of the tribute of Pāl Laharā. In 1858 the British Government, in recognition of loyal services, which the present Chief's grandfather Gadādhār Bhanj rendered in the revolt of Chotā Nāgpur and Sambalpur, reduced the tribute by Rs. 1,000; and the tribute now paid is Rs. 1,710-1-3.

Of the 37 Chiefs who have held the *gadi*, the following Chiefs deserve recognition:—Jati Bhanj, the founder; Rājā Gobind Bhanj, the warrior and victor of Kānchī Kāveri; Lakṣmī Nārāyan Bhanj, the builder of the fine old temple of Balabhadraji at the head-quarters of the State; and Narsingh Nārāyan Bhanj, who consolidated his State and subdued his rebellious tenants. Partāb Balabhadra Bhanj increased his State by taking over some rebellious *tālūks* (tracts) from the Mughal rulers. Janārdan Bhanj, who signed the treaty with the East India Company, his title of Rājā being recognised by the British Government; his Bawārtā (chief officer of the State) made the first settlement. Prior to this, little or nothing is known of the administration of the State. The Chiefs conducted the administration in a patriarchal fashion. Gadādhār Bhanj was honoured with the title of Mahārājā and a reduction of Rs. 1,000 in his tribute for loyal services rendered during the Mutiny and his Bawārtā, Chandra Sikhar Dhal, also received the title of Rāj Bahādūr with a personal pension of Rs. 200 per mensem. This Chief died in 1861 without legitimate issue, and on Government nominating his natural son to the *gadi*, a dispute arose as to the succession culminating in an insurrection of the Bhuiyā and Juāng tribes, which was only suppressed by the aid of British troops. The hill tribes again rebelled in 1891, as a protest against the oppressions of the minister, and the aid of British troops had again to be invoked before the rising could be suppressed. The late Chief received the title of Mahārājā in 1877 and was the first to make an attempt to open roads, erect buildings and to work on a budget system: he constructed the imposing revetment at Deogaon on the river Kusai, in honour of the deity and as a protection to the village. In his time a rebellion again occurred among the Bhuiyās which was quelled by the British Government and a regular police force brought into existence. He died in 1905. The emblem of the State is a pea-fowl.

The following account of the disputed succession of the late Chief, which is of considerable interest as affording a good

illustration of the peculiar relations which exist between the Bhūiyā and other aboriginal tribes of Keonjhar and the Rājās of the country, is taken from Sir W. Hunter's Statistical Account of the Orissa States.

On the 22nd March 1861, the Rājā of Keonjhar died at Tribeni, near Calcutta, leaving a widow who was childless, and two illegitimate sons by a *phulbihā* concubine, who were named Dhanurjay and Chandra Sikhar. On the 3rd April the *Diwān* or minister of Keonjhar reported that Dhanurjay had been placed on the *gadi* with the consent of the Rānī. On the 9th April, the Raja of Mayūrbhanj represented that a grandson of his, named Brindaban, had been adopted by the late Rājā of Keonjhar, and that he was going to Keonjhar to instal the boy. The Superintendent of the Tributary States directed that the Mayūrbhanj Rājā should take no action in the matter; but the Raja sent his grandson to Keonjhar, where the latter was secretly installed by the Rānī and some of the principal leaders of the State. The story of the adoption of Brindaban subsequently proved to be altogether untrue. The Rānī, however, abandoned the cause of Dhanurjay, if she had ever countenanced it, and supported the claim of the so-called adopted son Brindaban. She asserted that Dhanurjay was not the son of a *phulbihā* or respectable concubine, but only the son of a slave-girl. The respective claims of Dhanurjay, the illegitimate son, and Brindaban, the adopted son, were closely investigated by the Superintendent of the Tributary Mahāls in accordance with the established rule, under which all claims to succession in these States are decided, as laid down by Regulation XI of 1816. The Superintendent decided in favour of Dhanurjay. The party in favour of Brindaban then appealed to the High Court at Calcutta; but the decision of the Superintendent was upheld by the Court, and the case dismissed. Finally, they appealed to the Privy Council in England, but with the same result. Meantime the decision in favour of Dhanurjay was confirmed by the Bengal Government, and the Rānī was informed that Dhanurjay was recognised as Rājā of Keonjhar. An establishment out of the State funds was sanctioned for Dhanurjay, who was still a minor; and the management of the State was left to a *Tahsildār* and the *Diwān*. Dhanurjay pursued his studies during his minority at Outtack, whilst the Rānī continued to reside at the family house at Keonjhar.

Thus matters stood till January 1867, when Mr. Ravenshaw, the Superintendent of the States, reported to the Bengal Government that Dhanurjay would attain his majority in the following September, when the State might be made over to his charge. In

September, the Superintendent reported that he had made over charge of the State to Dhanurjay at Cuttack and proposed proceeding with him to Keonjhar, in order to instal him formally upon the *gadi*. Meantime, the Rānī petitioned that the installation might be postponed until the appeal before the Privy Council should be finally settled, or that, if he should be put into possession, security might be taken from him. Meantime, the Superintendent reported that the refractory Keonjhar dependents, who had hitherto opposed the succession of Dhanurjay, had tendered their unqualified submission to the young Rājā at Cuttack, and promised to be loyal and obedient to him. He therefore considered that this reconciliation would render it unnecessary for him to accompany the young Rājā to Keonjhar; and that it would suffice to send his Assistant with him as far as Anandpur, where Dhanurjay wished to remain before going to the family house at Keonjhar, in order to ascertain if the Rānī would accept him as the successor to the Rājā. The Superintendent expected that the Rānī would acquiesce; and when the reconciliation had been effected, he proposed joining the Rājā at Anandpur, and marching with him to Keonjhar, and there summoning the hill tribes to give in their adherence to Dhanurjay. It was also expected that the reconciliation of the Rānī with Dhanurjay would probably lead to the withdrawal of the appeal to the Privy Council. Subsequently seven or eight hundred heads of villages and office holders arrived of their own accord at Cuttack, and escorted the Rājā to Anandpur, accompanied by the Superintendent's Assistant. The Superintendent retained one refractory *sardār* at Cuttack, and considered that there was only one other individual who was openly hostile to the installation of Dhanurjay, a *sardār* of the hill tribes named Ratnā Naik, who was said to have declared in favour of Brindāban.

On the 1st November, it was evident that the Rānī was carrying on secret communications with the hill tribes. These people occupy a tract to the westward of Keonjhar, and mainly consist of two tribes, the Juāngs and the Bhuiyās. The latter are the more numerous, and moreover claimed a right to instal each Keonjhar Rājā separately after their own fashion. The principal leader of the Bhuiyās was Ratnā Naik, already mentioned; and it appeared that, ever since the death of the late Rājā in 1861, this man had supported the Rānī in her efforts to set up Brindāban. The Rānī now threatened to leave Keonjhar if the young Rājā Dhanurjay came there; and it was expected that the Bhuiyās and Juāngs would raise a disturbance if the Rānī quitted the family house. The Superintendent, therefore, directed his Assistant to proceed

to Keonjhar and deliver a letter to the Rāni, and also to explain to the hill chiefs that the Rājā was desirous that the Rāni should reside in the family house, but that, if she was determined to leave, she would be properly escorted wherever she pleased to go. On arriving at Keonjhar, the Assistant found that the agents of the Rāni were fomenting disaffection. A large body of people, who were proceeding to Anandpur to tender fealty to the Rājā, were led away by one of the Rāni's servants into Mayūrbhanj. Meantime a large deputation of hill-men proceeded to Calcutta, and in December the Lieutenant-Governor granted an interview to a selected number who were chosen by themselves. The men said that they only wished to know what were the real orders of Government. In reply, they were told that Government intended to support Dhanurjay, unless the Privy Council decreed in favour of Brindāban. The deputation then declared that they would acknowledge Dhanurjay, and that they would make no disturbance; and they asked that the Rāni might receive her allowance through the Superintendent, and that the *Durān* of the State might not be allowed to do them any ill turn. They were promised the first point, and assured the protection of Government if they only kept peaceable. Strict orders were then sent to the Superintendent to warn the Rājā and his minister (*Durān*) to avoid giving any cause of complaint. The Superintendent, when he proceeded to Anandpur, found no traces of disaffection there. The Rājā was popular, and had been accepted by the village headmen; revenue collections were going on as usual, and all seemed fair. He heard, however, that there were large gatherings of hill-men in the neighbouring jungles, and that deputations were passing between them and the Rāni.

On the 5th December, the Superintendent arrived at Keonjhar with the Rājā, and reported that his journey had not been satisfactory. The people on the road were in alarm; no provisions had been supplied to his camp; and there were constant rumours of opposition. The headmen of the villages had gone off, either to the assemblages on the hills or with the deputation to Calcutta. On reaching Keonjhar he found the village nearly deserted, and the Rāni preparing for flight; and on remonstrating with the Rāni, she had removed into another set of rooms, which is equivalent in native ideas to beginning a journey. He obtained an interview with a party from the two hill tribes, the Bhuiyās and Juāngs, at which the Juāngs promised to accept Dhanurjay; but the general result of the meeting was that no definite answer could be given, until both tribes had held a conference together. Meantime the Superintendent found that the Rāni was perfectly

implacable and impracticable. All the connections of the late Rājā accepted Dhanurjay, but the Rānī utterly refused to recognise him; and her influence was so considerable, that Dhanurjay, who had previously begged that she would remain at the family house, was now willing that she should leave Keonjhar.

In December, however, Mr. Superintendent Ravenshaw formally installed Dhanurjay amidst the abuse of the Rānī and her women. The ceremony was attended by many of the Juāngs, but not by the Bhuiyās, and was quite distinct from that of recognition by the hill tribes. The Superintendent had twenty constables with him, and he sent for twenty more to remain at Keonjhar with the Rājā after he left. He reported, however, that the people of Keonjhar had no grievance, save the objection, fomented by the Rānī, to the succession of the son of a concubine; and yet such a succession was in accordance with the custom of the States, and had occurred several times before.

In the same month, viz., December 1867, the Superintendent proceeded on a journey through the hills, and for some days found that the people were warmly espousing the cause of the Rānī and expressing their opposition to Dhanurjay. After a short while, he found that there was a manifest change in public opinion. Colonel Dalton, Commissioner of the neighbouring Province of Chota Nagpur, joined Mr. Ravenshaw; and the Chiefs who accompanied Colonel Dalton at once recognised Dhanurjay. An important section of the community, known as the Sāonts, also declared for Dhanurjay; the Juāngs followed, and ultimately the bulk of the Keonjhar tribes gave in their adhesion. The Bhuiyās, however, held out stoutly, being strongly under the influence of Ratnā Nāik, who was said to have been bound by an oath not to desert the cause of the Rānī. This opposition was of some importance, in consequence of the prescriptive right claimed by the Bhuiyās, of confirming the installation of a new Rājā by certain peculiar ceremonies. It was, however, expected that if the Rānī could be quietly removed from Keonjhar to Puri, the Bhuiyās would accept Dhanurjay.

On the 16th January 1868, the Rānī left Keonjhar, but halted seven miles off at the village of Basantpur, where she remained some days. Meantime the Bhuiyās assembled in the neighbourhood, and the Superintendent found that the jungle was full of Bhuiyās, armed with bows, arrows, and axes. Mr. Ravenshaw and his constables caught a hundred of them, and brought them into the presence of the Rānī, and asked her if she wished to bring all her so-called children into a similar

predicament. At length the Rānī formally released the Bhuiyās from their oath, and consented to invest Dhanurjay with the usual insignia of her acquiescence in his succession, and to withdraw from all further interference. The captured Bhuiyās were released, and despatched with conciliatory messages to their fellow-tribesmen of the hills; and eventually the whole tribe, excepting Ratnā Nāik, renounced further opposition. Ratnā Nāik succeeded in making his escape, but he had created so much terror that the Bhuiyās themselves aided in pursuing him. He, however, succeeded in making his escape, but his influence seemed to have passed away. The Rānī, at the earnest entreaties of the Bhuiyās, who addressed her as their mother, returned from Basantpur to Keonjhar, and took up her abode in the palace. On the 13th February 1868 she was present at the installation of Rājā Dhanurjay by the Bhuiyās, and on the next day she conferred on the Rājā a *shiroṇā*, or token of her acknowledgment of his succession.

On the 17th February 1868, the final ceremony of "first-offering," in token of submission, was performed by the Bhuiyās and Juāngs. The Rājā was seated on a low *gadi* of cushions in the outer courtyard, and received the people, who flocked in with music playing and garlands round their necks. Each Bhuiyā headman in succession kissed the foot of the Rājā, and then pressed it to his forehead and ears. Offerings of pumpkins, plantains, and grain were then presented, and salutations were exchanged. The Juāngs followed the Bhuiyās, and separately made offerings and addresses to the Rājā. Each headman was then presented with a tusser silk turban and a suit of clothes; goats and fowls were provided, and the people celebrated the occasion with a general feast.

The succession seemed to be now finally settled. The Rānī decided upon remaining three months at Keonjhar, in order to support Rājā Dhanurjay by her presence, and then to proceed to Puri. A *pañchāyat* or court of awards, consisting of her two brothers, the Assistant to the Superintendent, the Rājā, and his *Divān*, fixed her allowance at Rs. 600 per mensem. She asked for Rs. 1,500, which was nearly one-third of the then revenue of the State. Ultimately she was allowed Rs. 550 in cash, and villages yielding Rs. 50 per mensem. By the end of February all the police force, excepting twenty constables, was removed, and for two months the public tranquillity remained undisturbed.

About the end of April the Bhuiyās suddenly broke into insurrection under Ratnā Nāik and Nandā Nāik. They plundered Keonjhar bazar, and carried off the Rājā's *Divān* with

a hundred of his partizans. They also disarmed the twenty constables and dismounted the Rājā's guns. According to their statement, the *Diwān* had promised to place Brindāban upon the *gadi* within three months, if they would recognise Dhanurjay during the interval. It turned out, however, that they had a more substantial grievance; for the *Diwān* had found the partizans of Brindāban in power, and had turned them out to make room for his own relations. By this rising the whole country was disorganized, and all the wild clans joined in the insurrection. Dr. Hayes, the Deputy Commissioner of Singbhhūm, with a police force and body of Kols, immediately started for Keonjhar, which he reached on the 7th May, and found that the Rājā was regularly besieged by the wild tribes, who were armed with bows and arrows, axes, and swords. He at once released the Rājā from his position, by disarming the besiegers and turning them out of the fort. He then sent a written demand to the Bhuiyās for the surrender of their captives, but without effect; and on making a detour into the hill country, the inhabitants fled at his approach. Subsequently further steps were taken to put down the rising, rescue the captives, and apprehend the two ringleaders, Ratnā Naik and Nandā Naik.

Orders were issued by the Bengal Government for the immediate advance of troops and police to Keonjhar. Colonel Dalton, the Commissioner of Chotā Nāgpur, who was known to possess great personal influence over the Chiefs of his province, was ordered to proceed to Keonjhar and take charge of affairs on the spot; while Mr. Ravenshaw was directed to devote himself to the task of throwing in supplies from the Cuttack side, and opening up communications from Anandpur. Colonel Dalton was unable to reach Keonjhar till the end of June. Active hostilities, however, were commenced in the last week of May. A party of police advancing from Anandpur were attacked on the 27th May, and had to fight their way back with the loss of their baggage. Another party of police, however, managed to force a passage *viâ* Dhenkānāl; and large reinforcements from the Chotā Nāgpur side reached Dr. Hayes throughout both May and June. Dr. Hayes succeeded in securing the people of the plains from the raids of the hill-men, who looted the villages which would not join them; but though he repulsed every attack upon his posts, he was not strong enough to retaliate, and could only shut up insurrection in the hills until succour arrived.

At the end of June, Colonel Dalton reached Keonjhar with a strong force, and at once proceeded to carry the war into the enemy's fastnesses. These lay in a wild hilly tract, covered with

deadly jungle, which would have been pathless but for the water-courses, which were now filled by the heavy rains of June. It was here that the unfortunate *Diwan* and other adherents had been carried by the insurgents. Small flying columns were sent out from Keonjhar fort, and they succeeded in releasing many of the captives and burning the villages in which they had been confined. Several disaffected leaders now submitted to Colonel Dalton; and it appeared from them that the captured *Diwan* had been cruelly murdered by the hill-men soon after his capture. On the 10th July, the Bhuiyās made overtures of submission. Meantime Mr. Ravenshaw had completed his work on the Cuttack side, and reached Keonjhar just eight days after Colonel Dalton, and was associated with him in the management of affairs. Accordingly Colonel Dalton, in conjunction with Mr. Ravenshaw, insisted upon an unreserved surrender of the ringleaders and delivery of the captives, and would not agree to a suspension of hostilities for a single day.

About this time the neighbouring Rājās took active measures to support the British troops; and their acclimatized forces were of great assistance in beating up the inner fastnesses, and thus saving the health of our soldiers and police. The Rājā of Udaipur joined with a force of ten elephants, fifteen troopers (*sawārs*), and two hundred well-armed sepoyas. The Rājās of Bonai, Pal Lahāra, Dhenkānāl, and Mayūrbhanj also furnished contingents. On the 1st August twenty-five Bhuiyā leaders submitted to the Bonai Rājā, and twenty-five Juāng leaders surrendered in like manner to the Rājā of Udaipur. On the 15th August Ratnā Naik was captured, with his principal coadjutor, Nandā Naik.

This ended the rebellion. The trials which followed dealt leniently with men who, after all, had only acted according to their immemorial custom. Out of the mass of prisoners taken red-handed in murderous revolt, only six, who were the ringleaders or directly concerned in the cold-blooded murder of the Rājā's *Diwan*, received sentence of death. About a hundred others suffered various terms of imprisonment.

It is probable that originally this State with the exception of the Anandpur subdivision was peopled only by aborigines; but with the advent of a Hindu Chief the Hindus of the plains gradually settled in the State. The population increased from 248,101 in 1891 to 285,758 in 1901, but is still very sparse, the density in the latter year being only 92 to the square mile. The inhabitants are contained in 1,938 villages, of which the most important are Keonjhargarh, the headquarters

of the State with a population of 4,532 and Anandpur, situated on the Baitarani river being the headquarters of the subdivision of that name. Averages:—Number of villages per square mile is '63 : number of persons in a village, 147 : number of houses per square mile, 18'4 : number of houses in a village, 29'5 : number of persons in a house, 5'00 : 7,348 persons or 2'6 per cent. of the total population are literate. Of the total population 246,585 are Hindus and 38,567 Animists, the most numerous castes being Pans (31,000), Khandaits (29,000), Gauras (28,000), Hos (24,000), Bhuiyās (20,000), Kurmīs (17,000), Gonds (16,000), Bāthudis (13,000) and Khonds (12,000). Hindus—males, 123,803, females, 122,782 ; proportion of males in total Hindus, 50'2. Animists—males, 19,921, females, 18,646 ; proportion of males in total Animists, 51'7. Musalmāns—males, 342, females, 257, total, 599 ; proportion of males in total Musalmāns, 57'1. Christians—3. At present the aboriginal tribes are the Bhuiyā, the Bāthudi, Sāonti, Juāng, Kol, Kurmī, Santāl, Gond, Khandwāl, Khond, Savar and a small tribe of Pitās. The other castes consist of almost all the well known castes found in Orissa proper. The 1,938 villages may be classified as follows:—1,875 with less than five hundred inhabitants, 56 with from five hundred to one thousand inhabitants, 5 with from one to two thousand inhabitants, 2 with from two to five thousand inhabitants.

The Bhuiyā (20,000) is the second largest wild tribe in the Bhuiyās. State and the fourth largest in the Agency. The higher castes take water from them though they eat fowls and drink liquor and have no barber to shave them at death and birth ceremonies. They have peculiar customs at marriages. The village is governed under a patriarchal system: the village elders being looked upon as the first of equals. Their religion is practically one of blood. All their gods are devils who, if not appeased, will bring destruction ; the good spirits are left alone and the Bhuiyās while embracing a certain set of deities unmistakably aboriginal, have supplemented it with deities of mixed and doubtful origin with a few derived from the Hindus. Though this pantheon consists of native and imported gods, yet their priesthood is confined to their tribe and hereditary priesthood exists among them. The oath is on a tiger skin and a little earth from an ant-hill. Trial by ordeal is a favourite mode of decision ; the ordeals being very severe, either hot water or fire. Their festivals generally turn into orgies, coupled with coarse ribaldry among the women, especially maidens. Their rent is confined to a house and plough-tax, and

certain services. A detailed account of the Bhuiyās will be found in the general article on the States.

Juānga.

The Juāngs are Sir W. W. Hunter's "Leaf Wearers of Orissa." They are more primitive than the Bhuiyās, with a dialect of their own though their numerals are in Oriyā, while the dialect is very limited in words, anything foreign being expressed in Oriyā. They have now taken to wearing cloths, though at certain religious ceremonies the priestesses wears leaves, as this is considered the correct attire. They wear long brass ornaments in their nose and cover the neck and shoulders with beads. They are of a fair complexion, but their features are ugly and they are uncleanly in their habits. Their cultivation like the Bhuiyās is restricted to *jhūming* or burning the hill-side with perhaps a patch here and there of wet cultivation. They are considered a very low caste, but furnish the Rāj family with coolies when wanted on a long journey. Their rents consist of payment in kind and a few services.

Bāthudi
and
Sāontī.

Though the Bāthudis and Sāontis are aborigines there is nothing exceptional to note about their habits. They practise wet cultivation and are to be found all over the State, especially the central portion. There is very little crime among them. The Sāontis are considered a better caste than the Bāthudis and look to their chief, the Birajal Mahāpātra, for social and caste grievances. This Birajal has the unique privilege of riding in a *pālki* on State occasions and has quit-rent *jāgir* (service) lands assigned to him. The title is hereditary.

Kol and
Santāl.

The Kols and Santāls have migrated from Singhbhūm, Mayūr-bhanj and Chotā Nāgpur. The histories of these people are well known and need no comment here. The Kols who have been in the State for generations have greatly degenerated, and are much addicted to crime. There is a marked distinction between the new comer and the older settlers. The Santāl village is easily recognised by the gaily painted walls and the formation of their houses. A thrifty and agricultural class, they are seldom found involved in a criminal case.

Gond.

The Gond is an immigrant from the Central Provinces wearing the Brahmanical thread, but is considered a low caste, his touch defiles. Their caste chiefs are called Mahāpātras and Singhs.

Khandwāl.

The Khandwāl is a low caste Goālā, who eats and drinks fowls and liquor, but makes a good tenant. Their social customs are very elastic.

All the above aborigines, except the Kol, Santāl and Juāng, wear the Brahmanical thread in imitation of the higher castes, but it is meaningless.

The Kurmi is an immigrant of Chotá Nāgpur and its neigh- Kurmi. bourhood. The first Kurmi settlement recorded was in 1848, but since then they have increased enormously. They are splendid jungle-clearers, spending money to irrigate and improve their lands: few of their villages being without an irrigation embankment. A Kurmi village can always be recognized by its thriftiness and the condition of its fields. They know how to turn every penny into account, and are prompt in payment of rent. They are, however, considered a low caste, drinking liquor and eating fowls. The women dress well and the vermilion mark on their foreheads is characteristic. They are litigious only when lands are encroached or entered upon; and they are rarely involved in criminal cases.

There are a good many classes of Goālās in the State, the Goālās. Aunlāpatā being a class which has many revolting customs. Intestate property is divided among the caste, the Chief receiving a share. Their female orphans and widows are considered the property of the caste. Most of the Goālās are well-to-do. The Deshuā class alone shoulder the *pālki*.

The climate of the State is malarious and very deadly to new- PUBLIC comers and even the inhabitants suffer greatly from malaria: HEALTH. outbreaks of cholera and small-pox are not uncommon. There are three dispensaries, one at the headquarters, one at Anandpur and one at Champuā: in 1907-08 the number of patients treated was 16,631 of whom 37 were indoor patients. Hitherto very little had been done for medical relief of the people: recently however a well qualified doctor with European qualifications has been placed in charge as Medical Officer of the State and there is also a lady doctor; the dispensaries, especially the indoor accommodation, are being greatly improved: similarly in former years little or nothing was done in the way of vaccination and the annual average for the years 1900-01 to 1906-07 was 6,888: in 1907-08 the number of vaccinations was, however, 11,781 of which 12 were secondary vaccinations: classes for training local vaccinators have been opened at the headquarters and the employment of local men as vaccinators has proved popular with the people and secondary vaccination will in the future progress: vaccination also has been made free and a special Civil Hospital Assistant placed in charge of the work, who also acts as a peripatetic doctor in the villages, where he also renders assistance in village sanitation.

The chief product of the State is the rice crop, both wet AGRICUL- and upland; winter crops of almost all the cereals grown in TURE. Orissa are cultivated, the rich alluvial soil giving a very fair

outturn. Sugarcane is grown chiefly in Lower Keonjhar and it is here that pumpkins and vegetables are extensively grown. In Upper Keonjhar pumpkins, beans and brinjals are also grown to a large extent. The implements of agriculture are inferior and heavy. In Upper Keonjhar the rice grown is generally of a finer quality than that sown in the plains. It comes into ear earlier and unlike the custom of the plains it is threshed as soon as it is gathered. Thus gives the rice a better colour and fresher taste. Among the poorer people, certain grasses yielding grain are sown on deteriorated lands to supplement their food before the rice is cut. Indian corn in Upper Keonjhar is an extensive crop, gives a very good outturn and is recognised as one of the staple foods. Tobacco is grown chiefly for home consumption. The leaf is coarse and pungent. Cotton is generally sown in Kurmi and Chasā villages, but very little attention is paid to this remunerative crop. There is a State experimental farm and endeavours are being made to introduce new crops and improved varieties of seed.

**NATURAL
CALAMITIES.**

The country suffers from drought upon an untimely cessation of the rains. In Upper Keonjhar, owing to the undulating character of the country and percolation a total loss of crops is scarcely possible, but in Lower Keonjhar this may be possible.

Floods do very little damage in Upper Keonjhar, but in Lower Keonjhar the Baitarani and its large distributaries occasionally overflow their banks and destroy the crops in the neighbourhood. There is no record of any serious flood.

**RENTS,
WAGES
AND
PRICES.
MONEY.**

The present settlement has fixed rates of rent for each description and class of land; produce rents have been abolished, except in the case of certain temple lands and the *Juāṅ pirs* and *bethi* (free labour) has been regulated; due provision having been made that the labourer will get his hire.

The principle on which *sarad* (winter rice) lands in Upper Keonjhar has been assessed is as follows:—The *dandpāts* (fiscal divisions) have been divided into three groups, the villages in each group into three classes, and the lands in each village also into three classes. Thus there are altogether 27 rates for *sarad* land varying from Re. 0-12-6 to Re. 1-11-8 per acre. Besides these, special rates two annas less than the above were adopted in two *dandpāts* and in certain villages of other *dandpāts* in consideration of the inferiority of their lands, coupled with the poverty of the tenants. In Lower Keonjhar the subdivision of groups and classes of land is still greater. The *dandpāts* are divided into four groups, the villages in each group into three classes and lands into four classes. Thus giving

a total of 48 rates varying from Re. 0-8-3 to Rs. 4-1-6 per acre.

Lands other than *sārad* are assessed at moderate rates:-- Uplands from Re. 0-2-6 to Re. 0-6-2 and *pal* or river side lands from Re. 0-9-10 to Re. 0-14-10 per acre respectively.

The other assessed classes of land are homestead lands, and *dahi* (forest cleared and burnt). For sugarcane and betel groves in Lower Keonjhar special rates prevail. Betel groves are very limited and the rates were fixed with the consent of the tenants at Rs. 6-3 per acre. The table below shows the average rates for winter and upland rice lands:—

TRACTS.	AVERAGE <i>sārad</i> (WINTER RICE) RATES.				AVERAGE <i>gord</i> (UPLAND) RATES.			
	1st class.	2nd class.	3rd class.	4th class.	1st class.	2nd class.	3rd class.	4th class.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
Upper Keonjhar	0 0 0	0 8 0	0 7 0	..	0 2 6	0 2 0	0 1 6	0 1 0
Lower Keonjhar	1 2 0	0 15 3	0 12 10	0 16 3	0 8 4	0 6 3	0 4 2	0 2 1

The local land measurements are 16 *bisuds* equal one *gunth*, 25 *gunths* equal one *mān* and 20 *māns* equal one *bāti* in Lower Keonjhar; in Upper Keonjhar the same measurements are in force but here 20 *gunths* equal one *mān*. In Upper Keonjhar a *mān* is equivalent to $\frac{1}{4}$ th of an acre and in Lower Keonjhar to half an acre.

Wages of unskilled labour vary from Re. 0-2-0 to Re. 0-3-0 ^{Wages and prices.} per diem. The women's wages are Re. 0-1-9 to Re. 0-2-3 per diem. Skilled labour is at a premium and no fixed wage can be quoted as the majority of this kind of labour is imported and the wages vary with the demand, season and work. The skilled labour available in the State consisting of carpenters and blacksmiths and a few masons earns about Re. 0-4-0 per diem. For the last five years the average price of food-grains per rupee was as follows:—Unhusked rice 43 seers and 3 chittacks. Rice 16 seers and 8 chittacks. *Birhi* 13 seers and 15 chittacks. *Muga* 8 seers and 4 chittacks. *Arhar* 13 seers and 9 chittacks. *Kulhi* 18 seers and 5 chittacks. Wheat 7 seers and 8 chittacks. *Barguri* 14 seers and 1 chittack. Molasses 7 seers and 9 chittacks. *Māndā* 15 seers and 4 chittacks. The advent of the Bengal-Nagpur Railway through the Cuttack district has caused a large rise in prices of late years and has enabled the agriculturists to dispose of surplus stocks and has

greatly enhanced the material prosperity of the people. Prices for sugar, salt, kerosene oil, spices, cloths and all such like imported goods are very high, in many instances double the price in the markets of the neighbouring districts of British India. It is hoped that with better communication this will soon be a matter of the past.

OCCUPA-
TIONS,
MANUFAC-
TURES AND
TRADE.

A small minority of the people are engaged in trade, while the mass find occupation in agriculture. Manufacture is limited to tussler cloths in Anandpur and a fine wire for the native guitar (*sitar*) made at the headquarters, but this work is dying out as there is no demand. Coarse cotton cloths, agricultural implements, stone ware, bamboo baskets with lids, bellmetal, brass pots for drinking water (*korua*), and heavy brass ornaments are also manufactured.

Trade consists of the export of rice, oil-seeds, lac, tussler cocoons, cloth, hides, *mahua*, horns, *sabai* grass, timber, fuel, honey and molasses. The hide and horns trade is in the hands of licensed Muhammadans from British India. Timber export is confined to a sleeper merchant and petty traders in the south of the State. The export trade is principally in the hands of petty outside *mahajans* (merchants), supplemented by a growing band of local people. The pack-bullocks carry salt and cotton goods for sale in the interior, and in return they take back harvest produce in the winter and dry months, when a brisk trade ensues. The Muhammadans of Chotā Nāgpur and others carry on trade by pack-ponies and deal in salt, cloth, oil, tinsel ornaments and beads, mirrors, cheap finery, tobacco, native drugs, match boxes, cotton yarn, spices, etc., etc. Mārwarī and other trading classes are finding their way in and have established shops at convenient centres and markets. The export of lac, rice and cereals is large. These are collected by traders at the various *hats* (markets) and are now taken by carts to Outtaek and the neighbouring districts.

MEANS OF
COMMUNI-
CATION.

The State has no road available throughout its length for wheeled traffic: communication is at present defective, but roads and bridges are now under construction. Carts find their way however as far as the headquarters from the Singhbhūm border, but the rates are very high. A main road is now under construction from Champuā, the headquarters of the Nayāgarh subdivision on the Singhbhūm border to the Bengal-Nāgpur Railway at Vyās-sarovar in the south in the Outtaek district touching important villages en route and passing through the headquarters and Anandpur. There is also the old Midnapore-Sambalpur road, which has dwindled down to a track but still

can be traced along its whole length. There are two other tracks in Upper Keonjhar, one running through the plains of the eastern plateau and another running from the headquarters to Anandpur subdivision parallel to the main road. There is a second class road from Anandpur to the Bhadrakh border in the Balasore district. Bungalows are to be found furnished on the main road.

The imperial post now plies from Jaintigarh on the Singhbhum border to Keonjhar and thence to Anandpur there connecting with the line to Bhadrakh in the Balasore district. There is no telegraphic communication.

The headman or *pradhan* of each village in Upper Keonjhar is responsible for the collection of rent. He realises the same in three *kists* as follows:—

LAND
REVENUE
ADMINIS-
TRATION.

Māgh (January to February)	... 10 annas.
Baisākh (April to May)	... 4 „
Bhādrab (August to September)	... 2 „

For this he receives as remuneration two *māns* (nearly one acre) of land per *bāti* nearly 10 acres, i.e., 10 per cent. He is responsible for the payment of the village rent in due time and is liable in default to have the dues realised from himself. In Upper Keonjhar there is the system of *Tahsildars* (rent collectors) with *Muharrirs* (clerks) under them, and peons. They collect the revenue from the headman in the *dandpāts* under them and pay it into the State treasuries. The commission paid to the *Tahsildars* for collection work is 10 per cent. of the village rental plus the pay of the *tahsildars* clerks and peons.

In Lower Keonjhar the *pradhāns* (village headmen) pay their rent direct to the treasury. The *pradhan* receives a percentage of Rs. 8 on the village rental for making these collections.

The Bhuiyā *pir* settlement consists of a house and plough tax and rendering certain work at the residence of the Chief, also giving two he-goats to the deity at the headquarters. The Juāng *pir* settlement consists of a payment in kind, certain duties in the residence of the Chief and one or two he-goats for certain religious ceremonies. The current land revenue demand is Rs. 2,51,102. Tenures consist of:—(1) *Rānājā* lands assigned as maintenance for members of the Rāj family. (2) *Debottar*, religious endowments. (3) *Lakshiraj*, or rent-free grants. (4) *Minkā*, an allowance of rent-free land in a tenant's holding for homestead at the rate of one *ganth* per *mān*, i.e., 4 per cent. (5) Service tenures, such as grants to *paiks* (State militia), *chaukidars* (village-watchmen), etc., in lieu

of cash payment. (6) *Tanki* or privileged rent-paying tenures. The zamindāri tenures are two in number :—Kāliāhattā in Upper Keonjhar and Dhenkā in Lower Keonjhar. Both are ancient tenures dating back to a period long antecedent to British rule. Their history, if tradition be true, is that Kāliāhattā came over from Dhenkānāl, and Dhenkā was first ceded to this State in 1194 *Amlī* or 1784 A.D., on account of the zamindār's persistent default in payment of revenue. The settlement rents have been fixed for the cultivators and the zamindārs pay the State as noted below :—Kāliāhattā 30 per cent., of the mufussil assets, and Dhenkā 40 per cent.

GENERAL
ADMINIS-
TRATION.

Powers

The relations between the British Government and the Keonjhar State are regulated by the terms of the *sanad* of 1908. The State pays a tribute of Rs. 1,710-1-3 to the British Government. In criminal matters the Chief exercises the powers of a first class Magistrate, viz., imprisonment up to two years, fine up to one thousand rupees and whipping up to thirty stripes: certain classes of offences, such as heinous crimes, are excluded from the jurisdiction of the Chief. These excepted cases are committed to the Court of a British Officer for trial. The present Chief who succeeded to the *gadi* in 1905, resigned in 1907, and the administration of the State has been taken over by Government. A Superintendent has been placed in direct charge under the Political Agent. The State is divided for administrative purposes into three subdivisions, viz., Anandpur, Keonjhar proper, and Nayāgarh, with Subdivisional Officers in charge: a regular judiciary and executive staff has been organised and also all branches and departments necessary for proper and careful administration. Active measures are being taken to develop the State which is in an exceedingly backward condition. The income of the State in 1907-08 amounted to Rs. 3,79,130. There is

Finances.

Forests.

Excise.

a Forest Department with a trained Forester in charge: in 1907-08 the forest revenue yielded Rs. 28,227. The excise administration is modelled on lines similar to those in British India; the revenue from excise in 1907-08 was Rs. 9,464. The aboriginal tribes are allowed to brew rice beer for home consumption free and they indulge largely in this mild form of liquor with the result that the excise revenue is low. In 1907-08 the total number of civil suits was 1,282; the cases were mostly of a petty nature, below the value of Rs. 50. Crime is not heavy: in 1907-08 the number of cases reported to the police was 521. The police force has been recast and it consists of 1 Inspector, 1 Assistant Inspector, 7 Sub-Inspectors, 17 Head-Constables, 1 *Jamadar* and 158 constables under a European Superintendent of

Civil
justice.

Crime.

Police.

Police. There are three jails in the State: the central jail at Jails headquarters has accommodation for 50 prisoners, the two sub-jails at the subdivisional headquarters of Auandpur and Nayagarh have each accommodation for 25 prisoners. The jails are, however, antiquated and new jails on modern lines are to be constructed. In 1907-08 the daily average jail population was 58.97. A Public Works Department has been organised with a State Engineer in charge, being assisted by 1 State Supervisor, 3 Overseers and 2 Sub-overseers: in 1907-08 the State spent on account of public works Rs. 1,74,267. Public Works Department.

To give an impetus to education two Government Sub-Inspectors have been assigned to the State and they are assisted by two State Inspecting Pandits. The educational work is supervised by the Agency Inspector of Schools under the Political Agent: since the administration of the State was taken over much has been done to improve education: the schools are being rapidly provided with suitable houses and equipped with furniture, and parents are being pressed to secure regular attendance of their children; five special schools have been opened amongst the Bhuiyās and four separate girls' schools started. In 1907-08 there were 164 schools in the State: there were two Middle English schools, 7 Upper Primary schools, 115 Lower Primary schools including 4 separate schools for girls, 1 Sanskrit *tal*, 3 special schools and 36 *pāthshālās*: and the number of pupils was 2,951 including 162 girls. In 1907-08 the State received a grant of Rs. 1,075 from Government for primary education. In the same year the State spent Rs. 8,055 on education. Educa-
tion.

CHAPTER XIII.

KHANDPARA STATE.

PHYSICAL
ASPECTS.

THE State of Khandparā lies between 20° 11' and 20° 25' N., and 85° 0' and 85° 22' E., with an area of 244 square miles. It is bounded on the north by the Mahānadi river, which separates it from Narsinghpur and Barāmbā States; on the east by the Cuttack and Puri districts; on the south by Puri district and Nayāgarh State; and on the west by Daspallā State.

The country along the Mahānadi is open and fertile; to the south and west are hill ranges, clad with fine *śā* (*Shorea robusta*) and in the plains the country abounds with magnificent mango and banyan trees. The open country of the plains is healthy. The headquarters of the State are at Khandparā.

HISTORY.

It is alleged that Sūryamani Singh, the youngest son of a former Rājā of Rewah, coming from Rewah founded the State of Nayāgarh. The Rāj family from its alleged descent from the Rewah Rāj family claims to belong to the Baghel class of Kshattriyas. Rājā Raghunāth Singh of Nayāgarh had two sons, the elder, Harihar Singh, became Rājā of Nayāgarh, and the younger, Jadunāth Singh Mangrāj, retained possession of four *garhs* or forts as his share in Nayāgarh. The name of the State (Khandparā) implies that it is made up of pieces (*khandas*) originally consisting of the four villages received in maintenance. In 1599 A.D. Jadunāth Singh Mangrāj is said to have defeated the Chief then holding sway over the country from Agalpur to Harichandanpur in Khāndparā and took possession of his territory. The successors of Mangrāj extended their dominions and strengthened the State of Khandparā which at one time extended on the east up to Bānki, on the west to Balaramprasād in the Daspallā State, on the north to Kantilo, and on the south up to Jogiāpālī in Nayāgarh.

Rājā Jadunāth Singh Mangrāj, the founder of the Khandpara State, obtained the title of Mangrāj from the Mahārājā of Orissa. Another Rājā Banamālī Singh of Khandparā was a powerful Chief and assisted the Mahārājā of Orissa against the attacks of his enemies; he received as a reward the title of Bhāi Madarāj Bhramarabar Rai, which is employed by the Chiefs

to the present day. During the time of Rājā Nīlādri Singh Mardarāj Bhramarabar Rai, Raghuji Bhonslā, the Mahārāja of Nāgpur, presented the Rājā with a flag. When Orissa was conquered by the British, Rājā Narsingh Singh Mardarāj Bhramarabar Rai rendered assistance, and received an elephant and a cannon in recognition of his services. The emblem of the State is a tiger's head.

The population increased from 63,287 in 1891 to 69,450 in 1901. It is contained in 325 villages, of which the most important is Kantilo, a large mart on the Mahānadi. The density is 284 persons to the square mile. The population is classified as follows:—Hindus—males, 34,758, females, 34,671: total of Hindus 69,429 or 99·9 per cent. of the population of the State; proportion of males in total Hindus, 50·96 per cent. Musalmāns—males, 1·5, females, 6: total of Musalmāns 21 or 0·03 per cent. of the population. Christians—*nil*. The number of persons able to read and write is 1,391 or 2·0 per cent. of the total population. Population of all denominations—males, 34,773, females, 34,677; proportion of males in total population 50·06 per cent. Averages—villages per square mile, 1·33; persons per village, 213; houses per village, 34·6; houses per square mile, 46; persons per house, 6·1. Of the 325 villages in the State there are 302 with less than five hundred inhabitants; 17 with from five hundred to one thousand; 4 with from one to two thousand; 2 with from two to five thousand.

The people are prosperous, and carry on a considerable export trade in grain and forest produce with Cuttack

There is a small charitable dispensary at headquarters with an indoor ward: the number of patients treated in 1907-08 was 2,891. The State is subject to frequent visitations of cholera usually imported by pilgrims passing through the State on their return from Puri. Fever and bowel complaints are responsible for but a small proportion of deaths: during the period from 1893 to 1902, the average ratio per thousand of births and deaths was returned at 30·00 and 33·50 respectively. Vaccination is backward, and in 1907-08 the number of primary vaccinations was only 879 and that of revaccination was 18.

The soil is very fertile, and the villages are prosperous, and the lands better cultivated than in the neighbouring States: the principal crop is rice. The total area of the State is 156,160 acres of which forests comprise 76,920 and 5,240 acres are not fit for cultivation: culturable waste amounts to 12,000 acres and fallow, to 25,000 acres. There are normally 30,000 acres under rice, 700 acres under sugarcane, 42 (sesamum) and

mustard 200 acres each, cotton 150 acres, and jute 35 acres: millet, maize, *māndia* and tobacco are also grown in small quantities.

RENTS,
WAGES
AND
PRICES.

The average rate per *man* (two-thirds of an acre) of first, second and third class rice lands is Re. 1-9, Re. 1-2-9 and Re. 0-12-6 respectively and of uplands, Re. 0-8-0. During the period from 1893 to 1902 wages have risen about 14 per cent. and the average daily wage during that period has been as follows:—superior mason, 7½ annas, common mason, 4½ annas; superior carpenter, 4 annas, common carpenter, 3 annas; cooly, 2 annas; superior blacksmith, 6 annas, common blacksmith, 4 annas. During the same period, the prices of food-grain have remained practically stationary: the average price of wheat, rice, gram and salt has been 10½ seers, 19½ seers, 10 seers, and 12 seers respectively.

OCCUPA-
TIONS,
MANUFAC-
TURES
AND
TRADE.

The principal occupation of the people is agriculture. A considerable trade is carried on at Kantilo, which is noted throughout the States of Orissa for its brass utensils: it is situated on the south bank of the Mahānadi and is a regular emporium for traders from Cuttack who bring salt, spices and tobacco for exchange for cotton, wheat, clarified butter and oil-seeds, which are brought down the river from Sambalpur. The State possesses no other manufactures beyond that carried on in brass utensils at Kantilo.

MEANS OF
COMMUNI-
CATION.

The principal route of communication is the Mahānadi: the Cuttack-Sonpur road, maintained by Government, passes throughout the State running parallel with the Mahānadi: there is one State road from the headquarters to Kantilo: communications in the interior are very defective. There is a sub-post office at Kantilo at a distance of 7 miles from the headquarters.

LAND
REVENUE
ADMINIS-
TRATION.

The land revenue administration is similar to that prevailing in the other States of the group formerly known as the Tributary Mahāls of Orissa, but in Khandparā the prohibition against transfer and mortgage of holdings is not so clearly defined. There has been no land settlement since 1849. The current land revenue demand in 1907-08 was Rs. 25,548.

GENERAL
ADMINIS-
TRATION.
Finances.

The relations between the State and the British Government are regulated by the *sanad* of 1894, which was revised in 1908. The Chief assisted by a *Divān*, administers the State. The administration is not developed. The estimated revenue amounted in 1907-08 to Rs. 49,795, and the State pays an annual tribute of Rs. 4,212 to the British Government. The latest returns show the forest revenue at Rs. 5,000: there is no regular forest

Forest.
Revenues.

department. Excise yielded in 1907-08 Rs. 2,884. The number Civil of suits instituted during the year 1907-08 was 358. The justice. litigation was mostly of a petty nature, 45 per cent. of the suits being below the value of Rs. 50. The number of cases reported Crime. to the police in 1907-08 was 66: crime for the most part is petty. The police consists of one Sub-Inspector, 3 Head-Constables Police. and 38 constables. There is a small and incommodious jail. There Jail. is no regular Public Works Department. In 1907-08 the State Public Works Department. spent Rs. 1,102 on account of Public Works.

The State maintains one Middle Vernacular, 1 Upper Primary, 33 Lower Primary schools and a Sanskrit *tal*; besides there are Educa- 4 private schools. The number of children attending in 1907-08 tion. was 675. There is a separate school for girls. The State receives from Government an annual grant for education and enjoys free the services of a Government Sub-Inspector. Education is very backward.

CHAPTER XIV.

MAYURBHANJ STATE

PHYSICAL
ASPECTS.

THE Mayūrbhanj State is the most northerly and the largest of the States of Orissa. It lies between $22^{\circ} 34'$ and $21^{\circ} 17' N.$, and between $85^{\circ} 40'$ and $87^{\circ} 10' E.$, and is bounded on the north by the Midnapore and Singhbhūm districts, on the east by the Midnapore and Balasore districts, on the south by the district of Balasore and the States of Nilgiri and Keonjhar, and on the west by the State of Keonjhar and the district of Singhbhūm. Mayūrbhanj State extends over an area of 4,243 square miles and presents every variety of soil and scenery. It abounds in rich valleys, but a vast extent still remains under primeval jungle. The central portion of the State is occupied by a group of hills about 600 square miles in area known as the Simlāpāl hills. The Meghāsani hill, literally the "seat of clouds," which rises to a height of 3,824 feet, is situated in the southern extremity of this group. Sir William Hunter in his *Statistical Account of the Orissa Tributary States* speaks of this group as "the hitherto almost unexplored mountains of Mayūrbhanj, heaped upon each other in noble masses of rock from 3,000 to nearly 4,000 feet high, sending countless tributaries to the Baitarani on the south and pouring down the Burābalang with the feeders of the Subarnarekhā on the north. The peaks are densely wooded to the summit, and except at the regular passes, are inaccessible to beasts of burden. The intermediate valleys yield rich crops in return for negligent cultivation." The description given above in the year 1877 remains true to this day. The ravages of wild beasts and its malarial climate have checked the growth of population in this tract and except for a few Khariā and Kol hamlets it remains practically uninhabited.

RIVER
SYSTEM.

The Mayūrbhanj State is watered mainly by the Burābalang, the Khadkai, the Sālandi, and numerous other tributaries rising from the Simlāpāl hills which fall into the Baitarani and the Subarnarekhā. The Burābalang rises from the Simlāpāl hills in lat. $21^{\circ} 24' N.$ and long. $86^{\circ} 36' E.$, and after receiving the flow of the two small streams Palpalā and the Chipat passes close to the town of Bāripadā. The banks of the river are steep and